PB 16–89–4

Military Chaplains' Review

Fall 1989

Ministry in the Future

Introduction to the Fall Issue

The Crises of Hope and Meaning into the Third Millennium ..... *James L. Herndon*

A Look at the New Age Movement ..... *Richard D. Thompson*

2001: A Millennial Odyssey? ..... *Robert W. Thompson*

Now, Here's My Plan ..... *Hal M. Warheim*

Toward a Theology of Hopefulness ..... *Stephen A. Sanders*

Many Paths to One God? ..... *R. Stephen Powers*

The Future of Clinical Pastoral Education in the Army ..... *Mary A. Pitts*

Re-enlisting in the President's Drug War ..... *Staff of the USACSSA*

Furloughed ..... *James C. Schaap*

Book Reviews

Video Releases

Software Reviews

Professional Bulletin of the US Army Chaplain Corps

This publication is approved for public release.
Distribution is unlimited.

This medium is approved for the official dissemination of material designed to keep individuals within the Army knowledgeable of current and emerging developments within their areas of expertise for the purpose of enhancing professional development.

By Order of the Secretary of the Army:

CARL E. VUONO
General, United States Army
Chief of Staff

Official:

WILLIAM J. MEEHAN II
Brigadier General, United States Army
The Adjutant General

DISTRIBUTION:
Special

Military Chaplains' Review

Fall 1989

Military Chaplains' Review

Professional Bulletin of the US Army Chaplain Corps

Chief of Chaplains
Chaplain (MG) Norris L. Einertson

US Army Chaplaincy Services Support Agency
Chaplain (COL) Herman Keizer, Jr., Deputy Director

Editor
Chaplain (MAJ) Granville E. (Gene) Tyson

Co-editor
Chaplain (MAJ) James L. Herndon

The Military Chaplain's Review (ISSN 0360-9693) is published quarterly for the Chief of Chaplains by the US Army Chaplaincy Services Support Agency, 1730 K St. NW, Washington, D.C., 20006-3868. This professional bulletin for all Army, Navy and Air Force chaplains is a medium for those interested in the military chaplaincy to share the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to articles having value as reference material.

Articles should be submitted in duplicate, double spaced, to the editor, *Military Chaplains' Review*, United States Army Chaplaincy Services Support Agency, Riddell Bldg., Suite 401, 1730 K Street, N.W., Washington, D.C. 20006-3868. Articles should be 12 to 20 pages long; and when appropriate, carefully documented. Detailed editorial guidelines are available from the editor.

Articles appearing in this publication reflect the views of the authors and should not be interpreted as reflecting the official opinion of the Department of the Army nor of any branch, command or agency of the Department of the Army.

Second class postage paid at Washington, D.C. and additional mailing offices.

Postmaster: Send address changes to *Military Chaplains' Review*, Riddell Bldg., Suite 401, 1730 K Street, N.W., Washington, D.C. 20006-3868.

Unless copyrighted, articles may be reprinted. Please credit the author and the *Military Chaplains' Review*. Distribution restriction: Approved for public release.

Headquarters
Department of the Army
Washington, D.C.

PB 16–89–4
November 1989

Military Chaplains' Review

Introduction to the Fall Issue 1

The Crises of Hope and Meaning into the Third Millennium
James L. Herndon 3

A Look at the New Age Movement
Richard D. Thompson 13

2001: A Millennial Odyssey?
Robert W. Thompson 31

Now, Here's My Plan
Hal M. Warheim 47

Toward a Theology of Hopefulness
Stephen A. Sanders 67

Many Paths to One God?
R. Stephen Powers 73

The Future of Clinical Pastoral Education in the Army
Mary A. Pitts 93

Re-enlisting in the President's Drug War
Staff of the USACSSA 99

Furloughed
James C. Schaap 103

Book Reviews 119
Video Releases 125
Software Reviews 131

Change of Address

Name _____

Address _____

_____

Old Address _____

_____

_____

Send to: Military Chaplains' Review

1730 K ST. NW, Suite 401

Washington DC 20006-3868

Electronic Mail addresses for the Military Chaplains' Review:

CHAPNET: Send mail to Gene Tyson

OPTIMIS: Send to CHSA, attn: Ch Tyson

Introduction to the Fall Issue

As we approach the last decade of the 20th century, thoughts turn more and more frequently to the future. What will life and ministry be like in the third millennium? We have attempted to give some rudimentary answers to this in the articles collected here. I am indebted to Chaplain (MAJ) **James Herndon** who selected many of these and made invaluable contributions to this issue. His knowledge and experience in the futures area has been propitious for the Agency, and for the *Military Chaplains Review.* We will miss him as he goes to his next assignment.

Not only do we discuss the world of the future in this issue, but we demonstrate something of it in the content. A new type of article is included in this issue: the short story. Read **Professor James Schaap's** story and let me know how you like it. Perhaps we'll continue this feature.

Also new in this issue is an index of the latest video-tape releases form the U.S. Army Chaplain Service Support Agency, (CSSA) from the new Visual information manager, Chaplain (MAJ) **Maria Snyder.** Thanks also to the Air Force Chaplain Resource Board and Chaplain, Major, **Rick Hum,** for sending us a copy of an extensive Bible Study software review. If any of you have additional software reviews or would be willing to write reviews of some you use, please send me a copy. This will become an important feature of this journal in time.

Some of you have told me you were tempted to write down your experiences in combat ministry, based upon my request in Summer's issue. So far I have not received any, but am hopeful some of you will be led into following this temptation. We need these stories. They are valuable to us who have not had these experiences. Let me hear from you.

Our Summer 1990 issue will feature articles relating to ministry at the National Training Center (NTC) and the Joint Readiness Training Center (JTRC). We're looking for the "Lessons Learned" type of article. You who have had some learning experiences in these arenas for ministry will have much to contribute. We welcome these kinds of articles.

Chaplain (MAJ) Granville E. (Gene) Tyson
Editor

The Crises Of Hope and Meaning Into The Third Millennium

James L. Herndon

The following is an edited transcript of a presentation delivered at the 1989 World Future Society Conclave, July 18–22, 1989, in Washington, D.C.

You might ask why a question about hope and meaning into the next century would arise in the first place. About a year ago, a group of us interested in the future of religion were talking with Mr. Ken Hunter, Chairman of the Sixth General World Future Society Assembly, about how things were going in the world. I mentioned that what I was reading about from those engaged in future's studies seemed very pessimistic at best. My comment was and is, "Where is the hope?" One member of the group remarked to me, "We are hoping that you will speak to that." I assume by this remark that there is inference that somehow religion has something to say to the problematic future. That is the reason today, a year later, I attempt to speak to the question, "Where is hope and meaning for us as we travel into an unknown, exciting and frightening time?"

Observations about the World

Where is the world going? Without trying to list sources for the following observations, let it be sufficient to say that these observations are common knowledge in futurist materials. They are not listed in any special order but they do reflect some of the most serious issues of our time.

- The U.S. is fast becoming a post industrial society oriented to hi-tech, information management and service professions. The day of the factory worker/blue collar worker is for the most part over.
- Issues of ecology will dominate the scene well into the next century. Global warming, poverty, hunger, excess population and demographic shifts associated with the preservation of the earth's environment will largely determine the survival of the human race, indeed of all life.

Chaplain (Major) James L. Herndon is an American Baptist Chaplain who has served as Chief, Professional Services and Support, USACSSA in Washington, D.C. His duties included management of Chaplain Corps Visual Information assets and Futures Research. He is being reassigned to Walter Reed Army Medical Center, Washington, D.C., in October 1989.

- A high level of education will be needed by those in the workforce by 2000. Those who will be highly successful in the workplace will be required to have a high level of analytical and conceptual skills to complement the hi-tech jobs available.
- The military forces will be smaller, older, more highly trained to fill hi-tech positions. Younger soldiers without these skills will be retained through their initial tours and discharged. Career military personnel will attain advanced training and degrees in order to remain functional within this sophisticated system.
- There will be the problem of poverty for those who lack education and the skills to operate in this environment. Children who drop out of school or who are educationally disadvantaged will find attaining a quality standard of living very difficult. Education will be one of the key world issues.
- There will be an increasingly older workforce in this country. Four-fifths of new Federal employees by 2000 will be women, Hispanics and immigrants. Half of the Catholic Church in this country will be Hispanic. Minorities and the graying population will take on new political and social significance.
- This aging population will be increasingly dependent on the young for social security and other forms of support. Retirement issues, right to die issues and the growing political power of the graying population will be with us by 2000. The issues of volunteerism, creativity and innovation will have to be considered by all organizations. The older population is not necessarily geared to rapid change in thinking or in lifestyle. With the increasingly older U.S. population, we may become politically, socially and theologically conservative during the early years of the century.
- AIDS will continue to be one of the important issues of the time. Unless some cure is found soon, by 2000 all of us will know someone personally who has contracted or succumbed to this disease.
- The U.S. will struggle to maintain a dominant role in the world. The economic, political and military pressures will be enormous. Though remaining one of the important countries in the world, we will no longer dominate competing nations. We will import technology and other critical resources while exporting information, hi-tech machines and services. We will be increasingly dependent upon other countries for raw materials and resources. Asia and South America will challenge our economic superiority with trading countries.
- Small wars will continue with only minor involvement by the United States. Third World countries will become nuclear and will exploit the use of these weapons locally for political purposes. The U.S. and Russia will continue to be competitive rivals, but nuclear war or the threat of war between the two countries is unlikely.

There are many more interesting and pertinent trends that we could add to this list. Many important trends/changes are taking place in our time, but it is not the task of this paper to engage them all. We are quickly moving into a time of rapid change the degree to which we have never experienced

in our lifetimes. It is exciting, this new world, but it is very hard to know how to get hold of it. We could easily despair of any solutions to the myriads of problems. If we as futurists are honest, many of us are feeling overwhelmed by what we see (Dare I say pessimistic, fatalistic, tense, ambiguous and mildly depressed). What in the world can we do to make a difference? We recognize that the existence of humankind and the world hang in the balance.

A Story of the World's History

At the Spring 1989 meeting of the Southern Future Society, the nephew of Dr. Karl Menninger, Menninger Foundation of Topeka, Kansas told us a story that Dr. Karl used to tell about the future of mankind. The story goes this way:

One day a leader of a far away galaxy ordered that a filmed/taped version of the history of the earth be made. It was to be a documentary of the earth's history condensed into a 24 hour period. It was completed and looked something like this. During the first twelve hours of the film, the formation of the universe with all its galaxies and exploding stars takes place. The earth is forming out of this "primal goo" but would hardly be recognizable. The first six hours of the movie there is little but oozing masses of molten magma writhing to and fro without direction upon the face of the earth. In the next seven to eleven hours continents begin to appear, though their size and shapes look nothing as they do today. Water is beginning to form on the earth with vast seas covering most of the continents. About the twelfth and thirteenth hours, we observe the polar ice caps being formed but there is nothing alive. About the fourteenth and fifteenth hours, simple single celled animals appear. For a very long time the world stays in this primitive state. Finally, fish are present in the seas and some of these fish-like creatures begin to crawl upon land formed by receding bodies of water. They don't stay long upon the land because they must return to the sea to eat and live. About the nineteenth hour, vertebrates are living upon the land. Dense jungles form. Volcanoes are active. The age of the dinosaurs and much of what we see in museums begins. Now it is the twenty-third hour and a primitive ape-like creature who walks on two feet is moving about the jungle floor searching for food and shelter. The creature lives in caves, is social, mates and bears young like mammals do. One-half hour into the twenty-third hour all of written history begins. All of the writings done in caves, by Egyptians, Sumerians, Greeks and Romans are complete. During the next twenty-nine minutes and fifty-nine seconds all of human history passes by. All the wars, all the great nations, discoveries, knowledge and information take place.

It is only in the last split second, a mere flash of light on the screen, that our own time is illuminated. It goes by so fast that we cannot tell if it is a brilliant sunrise or a nuclear explosion. We are not at all clear whether there is any more or whether there will even be a future for us. So much depends upon us—people of good will who are willing to work for a better world. It may depend as much or more upon a benevolent deity who cares

what happens to this creation and who is willing to become involved in it in a caring, redeeming, rebuilding, preserving way.

So, here we have it. We stand at the crossroads of existence trying to decide whether we want to move toward the future and live or go the way of the dinosaurs. Will we be captured by the malaise of our time or will we somehow find ways to move beyond what might at first appear to be a hopeless situation? The evidence, forecasts and predictions of the future are overwhelming. There is so much to overcome. Can we do it?

The thrust of history says that human beings can and will rise to the occasion when it becomes necessary. We also know that people of faith, those who believe in a higher power that directs, molds, shapes and who is involved in the processes of life—those people do find, experience and possess hope that with God's help life will work out and continue. Let us continue the discussion by looking at some of the signs of hope.

Signs of Hope

President Bush emphasized a "kinder, gentler America and world." It is easy for us to minimize such a message with "gallows humor" but in fact it is good to hear such positive talk in high places; a world like that just might be worth living for and working to achieve. When the President, environmentalists and interested citizens insist on preserving the environment and human life, I say thank God for those who care. Even the recent argument in The Supreme Court over abortion says we are looking at the sacredness of human life and the sacredness of human choice. Will the abortion issue be settled anytime soon? Probably not, but the dialogue and journey through this moral labyrinth may eventually set us off in the right direction.

We move toward an increasingly interdependent world. We are as never before linked through myriads of communication networks that move us from local focus to global focus and involvement. We can no longer easily ignore poverty, war, natural disasters, political upheavals without repercussions in our own backyards. Words like glasnost (openness) and perestroika (restructuring) are common knowledge among those who prize freedom and opportunity. Basic human rights are becoming important ingredients in the interplay between nations. We are becoming more like one another, or at least we are moving toward one another seeking common ground.

People are searching for common ground culturally and spiritually. George Gallup, Jr. of Gallup Poll fame made some remarks at a June 9, 1988 speech at the Princeton Club, New York City that deserves our attention. I quote the text in part.

> Despite the general flatness in religious trends in recent years—at least in terms of attested religious belief or practice—there is solid evidence of two powerful undercurrents in our society:
>
> 1. An intensified search for meaning in life, due undoubtedly in part to a rejection of materialism and to what is perceived to be the shallowness of modern life.
>
> 2. An intensified search for meaningful relationships, arising out of loneliness. Americans are rediscovering each other, and are joining together, in self-help

groups or care groups seeking help with physical, psychological, and emotional problems.

In the religious world, the small group phenomenon takes the forms of prayer and Bible study groups. This trend is a most hopeful one, and will, I believe, help undergird our churches and synagogues. If a small group functions well, it gives people the opportunity to share with others their spiritual journeys, gain support for their faith, bring the Bible into their daily lives, deepen their prayer life, spur evangelism, and empower them to serve others. It has been well said that "faith grows best in the presence of faith." Small Bible study and fellowship groups can also, I believe, contribute to greater tolerance of each other's religious background. This is highly desirable because there is a great deal of tension, animosity, and lack of civility among denominations and within denominations.

The great challenge facing people of all faiths in the U.S. in the 1990's is to be true to one's own convictions, while being open to those of other people—to be faithful, but to be generous and loving at the same time. The route to better relationships is not, I believe, through a watering-down of one's own beliefs—this is being dishonest to yourself, to the other person, and to God. Yet if we do not love one another at the same time—or at least show a high measure of civility—our theology turns to ashes. (Gallup, Princeton, pp. 3–5)

Without this mutual acceptance our theology not only turns to ashes, but it turns into something that will not work in the age in which we live and move. We need some new way to look at each other culturally and spiritually; some way in which we can find common ground. It is for this reason that I want to move to a new way of looking at things. We might call it a shift in models or a paradigm shift. It is a different way, if not a new way to make sense of the world. Our time calls for no less than a shift from old ways to new or at least a combination of both. People require a "world view" or belief system to make sense of the world and to know that there is order in it.

Paradigm Shift

We are indebted to a Catholic Theologian, Hans Kung, Professor of Ecumenical Theology, University of Tubingen, West Germany for a new way of looking at the spiritual and cultural dimensions, or as we have alluded to before, a paradigm shift. In simple terms, Kung is offering a new ecumenical model. It is a model that preserves the "truth" of each faith group or in the case of agnostics and atheists the "truth" as they understand it; that every effort should be made to "suspend judgment" of the truth as it known by others while looking for what is common concern. He suggests that we are all standing on the outside of a circle with our "truths" looking toward a "common center" where there are related issues of human life to which we can all identify and agree. He insists that this is not universalism. Everything, every belief is not acceptable in his, your or my faith traditions. There is one way of salvation for the Christian, the Jew, the Hindu, the Buddhist. What is called for is a suspension of judgment of who is right and wrong.

What do we consider to be these issues of common concern? Certainly, world peace and its preservation is universal. Adequate food, employment, medical treatment are part of the whole. Preservation of the environment is of common concern. Peace and its preservation is pervasive

and important. These are basic concerns in which we can all join hands without regard to who is right and who is wrong. This is not a new or radical way of thinking and doing. What is radical and relatively unknown is the suspension of judgment between one group and another. Can we do it? Let us hope so, if the world is to survive. The challenge is for us to move beyond our own narrow viewpoints to see the "bigger picture." So, we stretch and grow as we prepare to shift paradigms (Kung, Doubleday, 1988).

What Hans Kung says reflects this thinking in the following text from his book, *Theology for the Third Millennium.* I quote it in part:

> A new reflection on the human is at work in the world religions. A particularly clear example of this is the declaration of the "World Conference of Religions for Peace," held in Kyoto, Japan, in the year 1970: "When we were together to deal with the overriding theme of peace, we discovered that the things which unite us are more important than the things which separate us. We found that we have in common
>
> —a conviction of the fundamental unity of the human family, of the equality and dignity of all men and women;
>
> —a feeling for the sacrosanctness of the human community;
>
> —a feeling for the value of the human community;
>
> —a realization that might is not the same as right, that human power cannot be self-sufficient and is not absolute;
>
> —the faith that love, sympathy, selflessness, and the power of the mind and inner truthfulness have, in the end, greater power than hatred, hostility, and self-interest;
>
> —a feeling of obligation to stand on the side of the poor and oppressed against the rich and the oppressors;
>
> —deep hope in the ultimate victory of good will.
>
> (Kung, Doubleday, p. 243)

These are the things that we have in common and from which new strategies for world preservation and human salvation spring. They are the beginning and the basics for our new paradigm, our new way of thinking, acting and believing.

Recovery of Hope

So, where is the hope? How can we take charge of what is happening and where we are going? We can do some of it ourselves but not all of it. We can see where man's knowledge and effort have led us short ... never quite enough! I can't answer for you, but I turn to what I have turned to since the days of my youth. I recover and sustain hope and meaning through the faith in God which I have always known to be there in my life. Where and to whom will you turn? Please allow me to share some thoughts about hope that I have picked up in my own spiritual journey toward the future.

Lamentations 3:21–33

This is what I shall tell my heart,
and so recover hope:
the favors of Yahweh are not all past,
his kindnesses are not exhausted;
every morning they are renewed;
great is his faithfulness.
"My portion is Yahweh" says my soul.

Yahweh is good to those who trust him,
to the soul that searches for him.
It is good to wait in silence
for Yahweh to save.
It is good for a man to bear the yoke
from youth onwards

to sit in solitude and silence
when the Lord fastens it on him,
to put his lips to the dust.
—perhaps there still is hope—
to offer his cheek to the striker,
to be overwhelmed with insults.

For the Lord does not reject mankind
for ever and ever.
If he has punished, he has compassion
so great is his kindness;
since he takes no pleasure in abasing
the human race.

The Jerusalem Bible

God visits us in this passage with the message that He/She is with us. We are not forgotten or abandoned, but we have a ready advocate who knows who we are and what we have the potential to become. We are not alone in this universe. The One who has made us calls us to be partners in the ongoing creation of all that is. Then, there is some reason for optimism and joy! The worlds of The Psalmist come to mind:

Psalm 100

Acclaim Yahweh, all the earth,
serve Yahweh gladly,
come into his presence with songs of joy!

Know that he, Yahweh, is God,
he made us and we belong to him,
we are his people, the flock that he pastures.

Walk through his porticoes giving thanks,
enter his courts praising him,
give thanks to him, bless his name!

Yes, Yahweh is good,
his love is everlasting,
his faithfulness endures from age to age.

The Jerusalem Bible

I am also drawn to the words of the eternal and glorified Buddha and what he says about compassion and a peaceful mind. Both of these, it seems to me, are necessary ingredients in the "new paradigm."

His Compassion and Vows

> The Spirit of Buddha is that of great loving kindness and compassion. The great loving kindness is the spirit to save all people by any and all means. The great compassion is the spirit that prompts it to be ill with the illness of people, to suffer with their suffering.
>
> (Teaching of Buddha, Kosaido, p. 15)

> It is only when a person maintains a pure and peaceful mind and continues to act with goodness when unpleasant words enter his ears, when others show ill-will toward him or when he lack sufficient food, clothes and shelter, that we may call him good.
>
> (Ibid., p. 124)

Loving kindness, compassion and tranquillity (peace of mind) are necessary for us all to build a better world. This is "common ground"—something to build upon. Then there is the parable of Jesus explaining how The Kingdom of God is growing like a seed by itself. The seed is planted in the soil and is compared to the growth of a mustard seed. It starts from something seemingly insignificant and grows into a Kingdom that encompasses all of the needs of the present and future (Mark 4:26–32, The Jerusalem Bible).

While it may be true that all of the predictions about the future are bewildering and intimidating, let us not forget who it is that we know and by whom we are known (a loving and caring God). If we know that and see evidence of the work of good, well intentioned people to care for this world then we need not give way to despair. Remember that we worship the God of surprise endings. Paul Tournier once said, "Many people spend their entire lives indefinitely preparing to live." We cannot afford to do that. Life goes on. We can either move toward the future or retreat into the past; in which case we risk becoming irrelevant and problematic, or we can focus on the end of the world (eschatology) saying in effect that it doesn't matter because there will not be a future.

It would be nice to have all the questions about the future or the end time neatly tied up and ready to broadcast to a hungry, waiting world. Since you and I are not able to control all things, perhaps a better approach is to see how we can become co-creators with the One Force who made us. I can live with that!

Emmett V. Johnson made a comment in an American Baptist publication recently that captures some of what I am trying to say.

> I think there are a few assumptions with which to start. First of all, God will be there in the third millennium. The God who now beckons us to God's own future is the God whose goal is the kingdom (or reign) of God "on earth as it is in Heaven." This God is not willing that any should perish, but that all should come to repentance. This God desires mercy and righteousness and peace. This covenant God makes and keeps promises. On that basis, the future is growing brighter, not darker.
>
> (Good News Link, ABC, p. 2)

As you can very well tell, I have my own tradition through which to see the truth. It is impossible for me to fully understand truth or love through the eyes of someone outside my own immediate faith orientation

and world view. Yet, some of us try to see (though dimly) what the world looks like through Buddhist, Islamic, Christian, Atheist eyes. We are trying to suspend ultimate judgment as to who is right and wrong, in order to find a way to build a better world.

As a closing comment, allow me to share one more thought that comes from James Van Patten and James T. Balding, University of Arkansas, from their paper delivered at the Spring 1989 meeting of the Southern Future Society in Kansas City, Kansas.

> If we are to envision a future with progress and hope, a vision must entail unmeasurable spiritual dimensions. We are interested in individual and collective growth. Such depends on each of us rethinking progress and humanity. Einstein once said, "We think of ourselves separate rather than part of a whole. This imprisons our affection to those few nearest us. Our task must be to free ourselves from this prison by widening our circle to embrace all living creatures ... Nobody achieves this completely, but striving itself is part of the liberation."
>
> (Patten and Balding, p. 17)

Let us be about striving and believing. Hope and meaning will follow.

REFERENCES

Balding, James T. and Van Patten, James. "Humaneness: A Forgotten Concept In The Information Age." *Unpublished paper of The Southern Future Society,* Spring 1989.

Gallup, Jr., George. "The 1990's-Decade of 'The People's Religion'." *Princeton Religion Research Center Emerging Trends,* September 1988, pp. 3–5.

Johnson, Emmett V. "Will We Be Used by God In The Third Millennium?" *The Good News Link* (American Baptist Publication), Summer 1989, p. 2.

Jones, Alexander, edit. *The Jerusalem Bible.* Garden City, New York: Doubleday and Co., Inc., 1967.

Kung, Hans. *Theology for the Third Millennium: An Ecumenical View.* New York: Doubleday, 1988.

Kyokai, Bukkyo Dendo. *The Teaching of Buddha.* Tokyo, Japan: Kosaido Printing Co., Ltd., 1986.

A LOOK AT THE NEW AGE MOVEMENT

Richard D. Thompson

Wow, what a place! I was finally here ... Los Angeles, after three years in the Republic of Panama. What a wild and crazy place ... meeting a man at the airport wearing a metal pyramid shaped object over his head; going to a "different" church which had tarot cards on all the walls; the people chanted names I had never heard before; finding an "esoteric" bookstore, hearing music that was strange hut hypnotic; I had begun to experience the "New Age" movement.

The "New Age" movement is a new order and a new world view and in all its diverse forms advertises that it can transform people and society worldwide. All of us need to be well aware that a grand vision of planetary transformation is igniting the hearts and minds of many people. The pessimism of much of our society is being jolted by a world view that is spellbindingly optimistic. We are told with great exhilaration that "we are more than we imagined and that the world is about to take a leap into the light of expanded consciousness."[1]

The word that characterizes much of the "New Age" movement is **HOPE.** We have been living in a time of fashionable pessimism. The church, science and technology have failed to provide the answers to people's spiritual needs. As a result, men and women feel powerless and hopeless to meet the challenges of life. In his book, *Future Shock,* Alvin Toffler writes,

> Today mounting evidence that society is out of control breeds disillusionment with science. In consequence, we witness a garish revival of mysticism. Suddenly, astrology is the rage. Zen, yoga, seances and witchcraft become popular pastimes.... We are told it is more important to feel than to think as though there were a contradiction in the two. Existential oracles join Catholic mystics and Jungian mysticism of the East which claims to offer direct experience rather than dead ritualism.[2]

Ch (MAJ) Richard D. Thompson is Marriage and Family Life Officer at the US Army Chaplaincy Services Support Agency, Washington, D.C. He is a graduate of the Wesley Theological Seminary and the California Family Study Center. He is endorsed by the United Methodist Church.

---

[1]Douglas R. Groothuis, *Unmasking The New Age*, (Downers Grove: InterVarsity Press, 1986), p. 3.

[2]Alvin Toffler, *Future Shock,* (New York: Random House, 1970), p. 398.

Today people feel hopeless and powerless to deal with the basic issues such as money, relationships, health, opportunities, peace, sex, God, death, and other things that seem beyond their control. Here then is the reason for the spread of the "New Age" movement. It promises to provide answers, restore order, and give an individual the hope and most especially the power to handle life.

The "New Age" movement is spearheading an extensive assault on many of the highest values of both the Judeo-Christian church and Western culture. For about two decades Eastern religions have been moving West and aggressively seeking converts among secularists, Jews and Christians.[3] But this is a "New" movement, for it is a type of ecumenical bringing together of Eastern, occult and New Consciousness groups networking together in what is called "The New Age Movement." It is a movement whose influence is very widespread and growing even though it has no official leaders or headquarters.[4]

The "New Age" movement is only "New" primarily to those who are secular humanists in the West. The basic "New Age" assumption is older than history. Its basic belief is that "all is one," or "oneness." This belief has many serious implications. It challenges the reality of our distinct personhood, the world we observe and the distinction between good and evil. According to the "New Age" scheme, to experience "oneness" we must do away not only with our uniqueness as persons but also with our capacity for conceptual and critical thinking. Therefore, what we can understand and express conceptually—about the family, nature, history and the Bible itself—becomes the enemy of mystical experience.[5]

You may say, "I don't see anything around me that speaks of a "New Age!" then I challenge you to go to your local health food store and see what is offered. Have you ever seen a copy of the *New Age Journal* or the *Whole Earth Catalogue*? Ever heard of Shirley McLaine in reference to anything more than dancing? Do you know anyone who has seen a psychologist or therapist who prescribes meditation, or have a child being taught to meditate or use visual or guided immagry in public schools? Have you seen, or your children seen, the movie *The Dark Crystal*, or know someone who is longing to have you read *The Aquarian Conspiracy*? If you can say yes to any of these, even going into a health food store is a yes, then you have been touched by the "New Age" Movement.

In the next few pages I will explore to a small degree where the "New Age" movement came from and why; six distinctive thinkings of the movement; some thoughts on the movement's influence on health, psychology, science and politics; and finally "New Age" spirituality. There is an enormous amount of information on this subject; this paper is an attempt to bring a basic understanding of one of the major influences upon our modern times.

The beginnings of the "New Age" Movement came in the 1960's with the counterculture, the "hippies." To this group of people the "American way of life" had lost its allure and charm. They claim that "The 'square' mind was enslaved by the demands of a dispirited world of technology and materialism. Secularism had paralyzed the spiritual imagination and

[3]Groothuis, *Unmasking*, p. 9.
[4]Ibid.
[5]Ibid.

nailed shut the doors of the soul.''[6] The good ol' American ethic of hard work, discipline and achievement left the people of the counterculture out in the cold. Instead they ''celebrated the dionysian ideal: the exuberant experiences beyond the mundane and predictable.''[7]

And into all of this comes Vietnam. Why were we there? Why were young men and women dying there? Add to this high inflation and the protest voices over racial injustice; stir this whole pot and you find ''the times they are a changing.'' Young people by the thousands began to challenge the prevalent political order in favor of the ''New Left.'' The rock music of the time also helped unite not only political protest but also the spiritual concerns of the ''new post-Christian culture.''[8]

The ''New'' movement or as some called it, the counterculture, questioned not only the American culture, but also the ''pat'' answers that the culture was giving. The movement increasingly explored the options of an ''increasingly pluralistic society.''[9] The Beat generation prior to this ''New'' movement had played around with Zen and other ''exotic'' Eastern thought, but now the imported Eastern religions were being adjusted for the Western mindset. During the 1960's Hinduism arrived with the transcendental movement led by Maharishi Mahesh Yogi. He propagated Eastern metaphysics using the terms of Western science and psychology. ''Various sects and cults dotted the countercultural landscape, setting up their own 'alternative altars.' Hare Krishnas changed; assorted yogis, gurus and swamis promised enlightenment; and a generation became accustomed to non-Christian spiritual beliefs and practices. Both the sedentary spirituality of a dormant church and the materialism of an exhausted secular humanism were brought to account by a 'new consciousness.'''[10]

In his book, *The Dust Of Death,* Os Guinness writes:

> The swing to the East has come at time when Christianity is weak at just those points where it would need to be strong to withstand the East.... Modern Christianity is crucially weak at three vital points. The first is a compromised, deficient understanding of revelation. Without Biblical historicity and veracity behind the Word of God, theology can only grow closer to Hinduism. Second, the modern Christian is drastically weak in an unmediated, personal, experiential knowledge of God. Often what passes for religious experience is a communal emotional felt in church services, in meetings, in singing or contrived fellowship. Few Christians would know God on their own. Third, the modern church is often pathetically feeble in the expression of its focal principle of community.[11]

Paul McGuire discussing the ''New Age'' movement adds what he thinks are two more weakness in the modern church. He says:

> One is a *disbelief* in the miraculous flow of the supernatural flow of the supernatural power of the Holy Spirit through the lives of believers. The other is an *overemphasis* on the supernatural power of God with an accompanying anti-intellectualism, experience-based Christianity and a pervasive lack of integrity in using the gifts of the Holy Spirit. These two extremes created a spiritual vacuum in our culture that Eastern-based religions and NAM (New Age Movement) have rushed in to fill.[12]

[6]Ibid. p. 38.
[7]Ibid.
[8]Ibid.
[9]Ibid.
[10]Ibid.
[11]Os Guinness, *The Dust of Death* (Downer's Grove: InterVarsity Press, 1973), p. 209.
[12]Paul McGuire, *Supernatural Faith in the New Age* (Springdale, PA: Whitaker House, 1987), p. 62.

As Emile Cailliet, a former French atheist, found, "Either a life is in line with the Word of God or one's spirituality is likely to dwindle to little more than a confusing panpsychic experience, that of the dynamism of nature reflected in one's soul."[13]

Now add into this boiling cauldron of the 60's two other essential elements, the hallucinogenic drugs and a revival of the occult.

To follow the true Eastern religions is a very long journey of ascetic discipleship and spiritual mastery. The modern Americans of the time following the lead of such intellectuals as Timothy Leary and Aldous Huxley wanted a quicker way to cosmic consciousness. The American way of course was through both organic and synthetic drugs, thus was born the psychedelic movement. Marilyn Ferguson credits the use of psychedelic drugs in the 60's as "being pivotal in the later development of the New Age movement."[14] While discussing entry points into the New Age Movement she also says: "intense alternative reality generated by a psychedelic drug and the impossibility of overestimating the historic role of psychedelics are an entry point drawing people into other transformational technologies.[15]

The influence of the occult is seen in how the counterculture announced itself as the "Age of Aquarius." "Aquarius" is a term from astrology that means the present age. "Astrology is based on a monistic philosophy and is one of the most ancient occult arts ("occult" means "secret" or "hidden")[16] Mediumism, psychic encounters, Tarot card reading, the *I Ching* and even Satanism are forms of occult divination. Now add a dose of parapsychology which worked hard to give "scientific credibility to supernatural or occult phenomena such as precognition, clairvoyance, telekinesis and so on.[17]

With all of these things boiling in the cauldron comes the decline of "secular humanism." As you well remember secular humanism focused its attention on the glory of humanity. Its world view shifted from theism to atheism. The final authority for all of life and thought was human reason and scientific innovation. "Humanity became autonomous."[18] But there were flaws. "With God evacuated, the universe lost its ultimate purpose, meaning and value. Human beings were no longer seen as being made in the image of God but merely as the products of chance evolutionary forces. Morality was severed from its absolute, universal reference to God; instead it was determined by the whims of humanity—relativism."[19] With relativism soon comes "nihilism," the belief that everything is absurd and meaningless. The high priest of this movement was Bertrand Russell.

But man cannot live for long as an individual or any culture survive on a steady diet of atheism or secular humanism and nihilism, for these impoverish the spirit. There is a part of our basic nature that seeks purpose,

[13]Cailliet, Emile, *Journey into Light,* (Grand Rapids, Zondervan, 1968), p. 30.
[14]Ferguson, Marilyn, *The Aquarian Conspiracy,* (Los Angeles: J.P. Tarcher, 1980), p. 89.
[15]Ibid.
[16]Groothuis, *Unmasking,* p. 39.
[17]Ibid.
[18]Ibid. p. 40.
[19]Ibid.

value and transcendent meaning. It is out of this boiling cauldron that arises one of the "New Age" movements first prophets. Theodore Roszak. His vision of wholeness, imagination and a new view of nature became the fiber of the movement. He believed that the "dualisms of Christianity and secular humanism must be eradicated so that all reality may be seen and experienced as it truly is, as **one.**[20] He also stated that mankind has adopted an almost completely mental faith and that this doctrine must be replaced by "an inner experience of truth through the raising of consciousness."[21]

A fertile medium for all kinds of alternative beliefs is provided by our American freedom of religion. Where else could there be tolerated the huge variety of religious claims ... all of which are socially acceptable but at the same time less credible. "The belief in absolute truth is replaced by one's 'religious preference.'"[22] Preference is not the same as certainty and with more and more options of pluralism abounding the choice called pantheism (that god is everything and that everything is god) comes quickly into focus. The "New Age" movement has sociologically solidified pantheism ... everything converges at the feet of the "One."

But much time has passed since the counterculture of the 60's and the "hippies" of that time have been taken into the fabric of our society by the great thing we all call "Modern American Pluralism." The "movement" has gone from "love'ins" and gatherings in the parks and streets to the classrooms and libraries of the universities. "The extremism of the early years has been replaced by a rethinking of the theoretical underpinnings of one Western intellectual discipline after another."[23] Eric Hoffer while speaking about mass movements says that they "do not usually rise until the prevailing order has been discredited."[24]

Douglas R. Groothuis in *Unmasking the New Age,* says:

> men of words are moving toward the One. Having been exposed to Eastern spirituality and philosophy in the 1960's, grown-up hippies entering general culture often did not outgrow their pantheistic outlook; they simply accommodated to certain social conventions. Why worry about keeping long hair providing you can keep your world view? In fact, why not join the culture and permeate it from within instead of trying to tear it down through violent protest? Instead of quoting the Buddha or the Hindu Scriptures, why not write books and teach classes from an Eastern perspective? Instead of only practicing yoga or doing transcendental meditation yourself, why not try to implement it in the wider culture? Rather than "dropping out" like the beatniks or "freaking out" like the hippies, why not out *think* the "Square" or "straight" culture?[25]

The "New Age" movement has its roots in the counterculture of the 60's and 70's, but it is quite different today having expanded its influence into the general culture and has become much more sophisticated. Today people of all ages are involved whereas when we think of the "hippie" movement we mainly think of youth. The music of the "New Age" move-

[20]Theodore Roszak, *Where the Wasteland Ends* (Garden City, N.Y.: Doubleday, 1972), p. 128.

[21]Ibid., p. 132.

[22]Groothuis, *Unmasking*, p. 44.

[23]Ibid., p. 44.

[24]Erick Hoffer, *The True Believer* (New York: Harper and Row, 1966), p. 119.

[25]Groothuis, *Unmasking*, p. 45.

ment combines electric and meditative elements along with jazz whereas the music of the counterculture was hard rock. There also has been a great taming of the emphasis on "free sex," but there has not been a return to traditional morality. Last but not least with the outcry over drug abuse, the "New Age" movement uses practices such as hypnosis and meditation to alter consciousness instead of hallucinogenics.

What started a few years ago as a counterculture revolt has expanded and matured to being today a full blown assault on Western culture. The preachers of this new movement are talking the language of conquest. They believe that the rejection of Christian theism and the failure of the secular humanism movement has left the world, most especially the United States, in a crisis. There is the threat of vaporization by nuclear megatonnage; "our politics are pathetic; our spirituality is rundown and close to expiration; our economics border on world collapse. Transformation is required, and there is no going back. We face the turning point."[26] Remember, Madison Avenue can't fulfill the mystical longing of the soul; neither can mere material comforts or status satisfy the person in search of meaning and self-validation.

Now much of the authority and appeal of the New Age Movement comes from a long line of pantheistic traditions. Ferguson notes that "the emergence of the Aquarian Conspiracy in the late twentieth century is rooted in the myths, metaphors, the prophesy and poetry of the past."[27] This heritage of pantheism runs long and deep, touching or permeating one culture after another since the dawn of recorded history. The New Age thus draws insight and inspiration from an ancient consciousness. The modern mind is enamored and enticed by the "One" since it is seen as a resurgence of a lost wisdom that has been suppressed by Christianity and secular humanism. C.S. Lewis has best summarized this perennial influence of pantheism:

> Pantheism is congenial to our minds not because it is the final stage in a slow process of enlightenment, but because it is almost as old as we are.... It is immemorial in India. The Greeks rose above it only at their peak, in the thought of Plato and Aristotle; their successors relapsed into the great Pantheistic system of the Stoics. Modern Europe escaped it only while she remained predominantly Christian; with Giorano Bruno and Spinoza it returned. With Hegel it became almost the agreed philosophy of highly educated people, while the more popular Pantheism of Wordsworth, Carlyle and Emerson conveyed the same doctrine to those on a slightly lower cultural level. So far from being the final religious refinement, Pantheism is in fact the permanent natural bent of the human mind.... It is the attitude into which the human mind automatically falls when left to itself.[28]

Add to all of this our specifically American pantheistically oriented movements of Mind cure/New Thought, Theosophy and Spiritualism and we find a vein of rich non-Christian spirituality which we can mine.

The key word with the New Age Movement is **hope**. We live in a culture that is void of hope. We were hopeful for years in the advancement

[26]Elliot Miller, "The New Age Movement: What is it?" *Forward* (Summer 1985), pp. 20–21.

[27]Ferguson, *Aguarian*, p. 45

[28]C.S. Lewis, *Miracles* (New York, Macmillan, 1947), pp. 82–83.

of secular humanism but it suffered from the fatal blow of philosophical consumption. It proved ultimately suicidal by its own presuppositions. The last real hope for secular humanism was Existentialism. It too was a futile attempt also being ripped to death by its presuppositions. Now we hear from the New Age ... Hope ... Hope in the "One": Experience the "One"; Believe in the "One".

Morris Berman in his book *The Reenchantment of the World*, speaks to the vacuum of hope left by secular humanism, he says:

> For more than 99 percent of human history, the world was enchanted and man saw himself as an integral part of it. The complete reversal of this perception in a mere four hundred years or so has destroyed the continuity of the human experience and the integrity of the human psyche. It has very nearly wrecked the planet as well. The only hope, or so it seems to me, lies in the reenchantment of the world.[29]

This only hope according to Berman is the return of the "One." It is through the "One" that we can transcend the error of the present age by learning from the "enchanted" past and hoping for a "re-enchanted future." As Eric Hoffer has said, "There is no more potent dwarfing of the present than viewing it as a mere link between a glorious past and a glorious future."[30] Our hope must be in our future and it is in our forward look that we become strengthened and encouraged. As Hoffer again says, "No faith is potent unless it is also faith in the future; unless it has a millennial component. So, too, an effective doctrine: as well as being a source of power, it must also claim to be a key to the book of the future."[31]

One of the interesting things to note is that secular humanism and the New Age Movement have some strong commonality. In fact they are more like cousins than strangers, and the competition between the two world views is more of an in-house feud than a dispute between opposites. A metaphor might be to view the "One" as taking the baton from a once robust but now failing secular humanism so that the race to win the minds of Western civilization might be won by a new kind of humanism—cosmic humanism.

This cosmic humanism is closely related to pantheism, occultism and animism. The materialism of secular humanism has been usurped by the mysticism of the "One." Interestingly enough both still look toward humanity for all the answers, not to anything outside of us. "Whereas the old humanism says we are 'naked apes'—the product of chance evolution—the new cosmic humanism sees us as gods in disguise."[32]

Brooks Alexander gives an insightful description of this change:

> "Occult philosophy is humanism taken to its logical conclusion. Occult philosophy, like its secular cousin, takes humanity as the source and center of meaning, but defines humanity as the manifestation of deity and thereby inflates it to cosmic dimensions. Humanity becomes so amplified and self-sufficient that God is excluded. His functions are simply absorbed."[33]

[29]Morris Berman, *The Reenchantment of the World* (Ithaca, N.Y.: Cornell University Press, 1981), p. 23.

[30]Hoffer, *The True Believer*, p. 69.

[31]Ibid., p. 18.

[32]Groothuis, *Unmasking*, p. 53.

[33]Brooks Alexander, "The Rise of Cosmic Humanism: What Is Religion?" *Spiritual Counterfeits Journal 5*, no. 1 (Winter 1981), p. 2.

We are viewing the entrance of the nontheist who believes in what has traditionally been called the "supernatural," or what C.S. Lewis calls the "materialist magician."[34] But according to the *Humanist Manifesto II* we must remember that "nature may be broader and deeper than we now know."[35] In reality then the supernatural is not supernatural, but simply another dimension of the natural.

The God within is the "One" for all. Is this a new orthodoxy, a new religiosity dominated by the "One." Many today fervently hope so, while many also fear so. By inflating human potential to cosmic dimensions, cosmic humanism has captured much of secular humanism without being ensnared by its narrow, repressive elements. It takes the torch from the failing runner. Brooks Alexander puts it this way: "Cosmic Humanism has come in at an appropriate point to infuse and spiritualize secularism, catalytically transforming it into an agency for the transmission of ultimate values. In that way it becomes a force of social cohesion rather than dissolution."[36] As Mircea Eliade has said, secular man "killed a God in whom he could not believe but whose absence he could not bear."[37] The New Age Movement has thus come rushing in to fill the void left by the decline of Christianity and secular humanism.

Six Distinctives of New Age Thinking

1. All Is "One"

The foundational view for the New Age Movement is that "all is one." This view permeates the movement in all of its various manifestations—from transpersonal psychology to politics, from the new physics to holistic health, from the occult to Eastern religions. Religiously speaking you can call this *monism*. Monism is then the belief that all that is, is one. All is interdependent, interrelated and interpenetrating. There is ultimately no difference between God, a person, poison ivy or a rock. All are a part of the one continuous reality that has no ultimate divisions or boundaries. Any differences that we observe as being that separate entities—between Jim and a rock, Maria and God or Paul and Ellen—are not real, but only perception. Good and evil are really one and the same; all is one. Ultimate reality is beyond good and evil. The philosopher and physicist Fritjof Capra says in the book *The Turning Point* that the ultimate state of consciousness is one "in which all boundaries and dualisms have been transcended and all individuality dissolves into universal, undifferentiated oneness."[38] There are not many selves but one Self, the "One."

2. All Is God

If we admit that all is one, including god, then it is a very easy step to affirming that "all is god." This of course is pantheism. Everything—

[34]C.S. Lewis, *The Screwtape Letters* (New York: Macmillan, 1961), p. 33.
[35]Kurtz, *Humanist Manifestos*, p. 16.
[36]Alexander, *Spiritual Counterfeits*, p. 5.
[37]Mircea Eliade, *Occultism, Witchcraft, and Cultural Fashions* (Chicago: University of Chicago Press, 1976), p. 5.
[38]Fritjof Capra, *The Turning Point* (New York: Simon and Schuster, 1982), p. 371.

people, jelly fish, cups and on and on—partake of the one divine essence. It is also argued that if everything is one and dissolves into the cosmic unity then so too does personality. A personality only exists as it defines itself in relation to other beings or things. Even our own self-consciousness demands some form of relationship. But since all is one, then there is only one being—the "One." The "One" does not have a personality; it is beyond personality. God is an "it." In fact God is an impersonal energy, force or consciousness. Ultimate reality is god, who is in all and through all; in fact god is all.

3. **Humanity Is God**

Here too is one of the major claims of the New Age Movement; we are gods. Philosopher and New Age writer L.L. Whyte says: "It has long been held that whoever denies (the transcendent) God asserts his own divinity. In dropping God, man recovers himself. It is time that God be put in his place, that is *in man,* and no nonsense."[39] Paul Williams, the author, gives this statement: "Remember, but not for the grace of God, we would not be God. Its something to think about."[40]

Why don't we realize our divinity? It is our ignorance. Theodore Roszak, the New Age analyst says that "Our goal is to awaken to the god who sleeps at the root of the human being."[41] An even more direct pantheistic statement is made by Swami Muktananda, the main influence on the thought of Werner Erhard who founded EST and Forum, when he says: "Kneel to your own self. Honor and worship your own being. God dwells within you as You!"[42]

Whether it comes from classical occultism—"as above, so below" (God and humanity are one)—or from Eastern religions such as Hinduism—"Atman is Brahman" (the individual self is really the universal Self)—or from the new self-actualizing psychologies—all knowledge, power and truth are within and waiting to be unlocked—the New Age raises the cry of pantheism to a high level and screams: *you are god!* In the introduction *The Next Whole Earth Catalogue* Stewart Brand says "We are as Gods and might as well get good at it."[43] Here then is the hope or "good-news" that the New Age is preaching: *"each of us is the entire universe ... and we are like a God, omnipotent* and *omniscient."*[44]

4. **A Change in Consciousness**

The reason we don't know ourselves as god is simply that we are ignorant. According to New Age philosophers our culture and civilization constructed our metaphysics by shaping our consciousness; thus we remain contented with our illusions of human limitation and finitude. The cry of the

[39]Lancelot Law Whyte, *The Universe of Experience* (New York: Harper and Row, 1974), p. 6.

[40]Paul Williams, *Das Energy* (New York: Warner, 1973), p. 129.

[41]Theodore Roszak, *Unfinished Animal* (New York: Harper and Row, 1977), p. 225.

[42]Quoted by Dave Hunt, *The Cult Explosion* (Irvine, Calif.: Harvest House, 1980), p. 106.

[43]Quoted in Dave Hunt, *Peace, Prosperity, and the Coming Holocaust* (Eugene, Oreg.: Harvest House, 1983), p. 82.

[44]George Leonard, *The Silent Pulse* (New York: Bantam, 1081), p. 105.

movement is that we need to be enlightened to find our true identity as gods. This enlightenment must be a transformation that occurs at the core of our being. Such an experience may either be spontaneous and unplanned or the result of disciplined practice.

There are techniques that change our consciousness, whatever that means, so that we can come to see true reality and awaken our sense of oneness and spiritual power. Some of these are meditation, yoga, chanting, dancing, self-hypnosis, internal visualization, biofeedback, and on and on. There are many names for this transforming experience: cosmic consciousness, God-realization, self-realization, enlightenment, illumination, Nirvana (Buddhist), satori (Zen), at-one-ment or satchitananada (Hindu).

This new level of awareness, or whatever the name, is vitally necessary for the world to experience resurrection. The world has been stripped of mystic meaning by the old consciousness of Western rationalism. The way out of this modern miry pit is to realize that we ourselves are God, not reconciliation with a God that is different from ourselves. The cry of the New Age is that humans are not evil, depraved or dependent on any outside source of deliverance or strength. The self is the cosmic treasury of wisdom, power and delight.

5. **All Religions Are One**

This is known as syncretism. It teaches that all religions are one and, at their core, teach the "One" for all. It also says that the enlightened ones of all the great religions—Jesus, Buddha, Lao-tse, Krishna and all the others—taught and experienced the same oneness. The differences of the religions are only external for at the core the essence is the same. There is but one truth and all the paths or religion lead to it ... to become one with the "One."

With this concept of syncretism the distinctiveness of all religions must be denied. Any claim of exclusiveness and uniqueness has to dissolve into the cosmic unity of the "One."

6. **Cosmic Evolutionary Optimism**

The basic motivational groundwork and the spark of hope and optimism for the New Age Movement was laid some thirty years ago by Julian Huxley. Huxley, an avowed secular humanist and defender of rational science as the interpreter of all of life, said: "Man is the part of reality in which and through which the cosmic process has become conscious and has begun to comprehend itself. His supreme task is to increase that conscious comprehension and to apply it as fully as possible to guide the course of events."[45]

With it's philosophy of Cosmic Unity the New Age Movement predicts that humanity will be ready to take over the reins of evolution. Teilhard de Chardin, Jesuit philosopher and paleontologist, prophesied a progressive evolutionary harmonization and unification of world consciousness eventually reaching "the Omega Point" where all consciousness is fused and all become one with the "One."

[45]Julian Huxley, *Religion Without Revelation* (London: Max Parrish, 1959), p. 236.

Though suppressed and deemed unorthodox by the Roman Catholic Church Teilhard is a patron saint of the New Age. But he is one of the many voices of sages, scientists, seers and on and on who predict massive transformation. William Irwin Thompson says: "Whether the movement from one world-system to another will involve stumbling or total collapse may very well depend on the success or failure of the new age movement. Now as we stand posed at the edge of a great transformation, we are prophetically inspired and politically armored as never before."[46]

Futurists, notably Willis Harman and Barbara Hubbard see a Phoenix, a New Age dawning, rising out of the ashes of the old Western view of the world. Hubbard warns that the problems of our globe are increasing exponentially; yet, our potential is also growing exponentially at the same time. We must move beyond the "crisis futurism" of the doomsday scenarios in which we are seen as "poor lost riders mounted upon a wild horse of transformation with little hope of gaining control."[47] We must adopt a "spiritual futurism" which brings together all the strength of "evolutionary futurism (hope for radical evolutionary change). With millions now "actively praying, listening to inner intuition, expanding their awareness toward whole-centered consciousness," we can see that evolution itself is "a consciousness-raising experience. We may even expect a new suprahuman species which will be as superior to present day humanity as we are to the apes."[48]

It is important to remember that for the New Age the future will change as the consciousness changes. Hubbard in her book *The Evolutionary Journey* gives her meaning of "spiritual futurism": "At this moment in our planetary birth each person is called upon to recognize that the 'Messiah is within.' Christ consciousness or cosmic consciousness is awakening in millions of Christian and non-Christians."[49] Again we need to note that Hubbard's article did not appear in an obscure occult newsletter, but in a mainline magazine, *The Futurist*. Even "the establishment" is being readied for transformation.

New Age Health

The New Age Movement within the framework of health care is holistic medicine. Holistic medicine of course has as its goal to treat not only the sickness but the whole person—body, mind and spirit.

John Weldon and Paul and Teri Reisser have put together a list of the ten dominant themes that characterize the adherents of the New Age health care.

1. **The whole is greater than the parts.**

Humans are not just biological machines, we are integrated wholes. A malfunction of the body should not be separated from the person's

[46]William Irwin Thompson, *From Nation to Emanation* (Scotland: Findhorn Publications, 1982), p. 52.

[47]Barbara Marx Hubbard, "The Future of Futurism," *The Futurist*, April 1983, p. 52.

[48]Ibid., p. 55.

[49]Barbara Marx Hubbard, *The Evolutionary Journey* (San Francisco: Evolutionary Press, 1982), p. 157.

environment, emotional attitude and even what they eat. All of these and much more contribute to the total picture of a person.

2. **Health or "wellness" is more than an absence of disease.**

Health involves the total well-being of the whole person in all areas. It is the self-realization of the total person. The New Age thinker Andrew Weil defines health as "a dynamic and harmonious equilibrium of all elements and forces making up and surrounding a human being."[50]

3. **We are responsible for our own health or disease.**

People must pursue their own health and reclaim their own bodies instead of giving them to the medical profession. We are the only ones who have the right to declare what is illness in our own bodies and what can cure that illness. "The healer inside us is the wisest, most complex integrated entity in the universe."[51]

4. **Natural forms of healing are preferable to drugs and surgery.**

Changes in attitude, lifestyle and diet should be explored for healing instead of the usually invasive forms of modern medicine.

5. **Most methods of promoting health can be holistic, but some methods are more innately holistic than others.**

Conventional medicine can be holistic if instead of the usual mechanistic view of the person it has concern for the "whole" person. The alternatives to Western Medicine—acupuncture and acupressure, chiropractic, homeopathy and iridology—are considered more "holistic".

6. **Health implies evolution.**

Holistic health is one of the messianic manifestations announcing the New Age. In 1977 Dr. Jonas Salk, the inventor of the polio vaccine, made the following statement at a holistic health conference: "the historical, even evolutionary significance of the holistic health movement will facilitate the next stage in human evolution."[52]

7. **An understanding of energy, not matter, is the key to health.**

The true source of healing is the universal energy of which we are all apart. We are all nothing more than active energy; thus we must attune ourselves to this universal self and find unity and healing.

8. **Death is the final stage of growth.**

Death is viewed as a simple transition to another state of consciousness or as an illusion. Larry Dossey says that we are no longer constrained by the linear concept of time and thus released from the fear of death and an ultimate end. He says that "death, in the new view of health, becomes effete." And "because all is one, *individuals* cannot die." Dossey then goes on to explain that since "all bodies are coextensive through concrete, dynamic, physical processes, the notion of individual death becomes

[50]Andrew Weil, *Health and Healing* (Boston: Houghton Mifflin, 1983), p. 111.

[51]Ferguson, *Aquarian*, p. 248.

[52]Quoted in Brooks Alexander, "Holistic Health from the Inside," *Spiritual Counterfeits Journal*, August 1978, p. 10.

absurd.'' Thus ''we abandon death and its specter of fear, suffering, and inexorable decline of life.''[53]

9. **The thinking and practices of ancient civilizations are a rich source for healthy living.**

No matter what or where the culture, holistic health looks backward to the past for wisdom. Pre-technological and pre-Christian cultures are considered the most important examples of holistic practice and understanding.

10. **Holistic health must be incorporated into the fabric of society through public policy.**

The adherents of holistic health want its practices to be implemented by local and federal government agencies.

New Age Psychology

The core message of New Age psychology is that human experience is the center and source of meaning. The self is pure goodness and the center of health. The self is in essence the ''One.'' Therefore there is no subservience of dependence on a higher power.

One of the best known persons to tie psychology with the experience of the ''One'' is Erich Fromm. He believes the biblical concept of the Fall is a myth that actually portrays ''the first act of freedom.'' In fact, this act was ''the beginning of reason''[54] and the liberation of mankind from the coercion of religion. Fromm also asserts that ''God is a symbol of man's own powers which he tries to realize in his life, and is not a symbol of force and domination, having power over man.'' Also for Fromm, ''virtue is self-realization, not obedience.''[55] He then ties everything to the realization of the ''One'': ''Religious experience in religion is the experience of oneness with the All, based on one's relatedness to the world as it is grasped with thought and with love.''[56] Fromm not only sees the strong ties of Western psychoanalysis and Zen Buddhism, but also testifies to the union of the New Age with pantheism: the power is within, the ''One'' is waiting there. Fromm declares that he is a ''nontheistic mystic''—the mysticism of humanity.

From this mystic human psychology comes the human potential movement, a prime component of the New Age. This movement spanned a number of therapies which Alvin Toffler described as ''odds and ends of psychoanalysis, Eastern religion, sexual experimentation, game playing, and old-time revivalism.''[57] From the low-key of transactional analysis (''I'm O.K., You're O.K.'') to the multi-ranged encounter groups begun by Carl Rogers, the movement stressed human potential and goodness.

From this spirit of human potential came the EST movement and its many derivatives. EST (Erhard Seminar Training), Lifespring, Forum and

[53]Larry Dossey, ''Space, Time, and Medicine,'' *Revision* 5, no. 2 (Fall 1982), p. 54.
[54]Erich Fromm, *Escape from Freedom* (New York: Avon, 1967), p. 50.
[55]Erich Fromm, *Psychoanalysis and Religion* (New Haven: Yale University Press, 1971), p. 37.
[56]Ibid.
[57]Alvin Toffler, *The Third Wave* (New York: Bantam, 1981), p. 366.

many others jam the "One" for all into very intensive meetings where old beliefs are torn down and the God-head of the self is proclaimed. EST mixes together elements of Eastern philosophy, humanistic psychology, Freudian theory and behavior-modification into a mass-marketable, mass-reproducible product that drills its students with hard-core pantheism. They proclaim that we are the gods of our own universes in complete control of all that happens to us.

Today there is a whole new school of psychology that is struggling to be a dominant path to human understanding. This school is called "transpersonal psychology." Anthony Sutich in the first issue of the *Journal of Transpersonal Psychology* (Spring 1969), says that transpersonal psychology (or "fourth force psychology") is an emerging force interested in "ultimate human capacities" not incorporated into behaviorism (first force), classical psychoanalysis (second force), or humanistic psychology (third force). Some of the concepts listed are unitive consciousness, peak experiences, mystical experience, self-actualization, oneness, cosmic awareness, and transcendental phenomena.[58]

The old fashioned secular psychologies said, "There is no Deity, Long live humanity." The New Age transpersonal psychology says, "There is no Deity but humanity." Thus we can see God pulled into the human breast. Our great rationality and scientific prowess which we once considered our highest human achievements have now been surpassed by unlimited and psychic potential.

New Age Science

Remember the "old" fight between science and religion? Today science and religion have come together. It is now a partnership. Some have even termed it a wedding. The credibility that science has been given by our society is today being used to empower the "One" for all. Scientific books such as *Mysticism and the New Physics* by Michael Talbot and *The Tao of Physics* by Fritjof Capra espouse new theories about the nature of the cosmos and have thus opened the scientific community to some new ideas: the unity of all things, the nonexistence of an independent external world and the unity of opposites (modern gnosticism). Modern science has been brought face to face with ancient mysticism and been ushered into the New Age.

We live in a time when the idea of mechanical, hard matter is being challenged. To modern physicists matter is no longer reducible to neat, divisible pieces that mathematically obey the rules. According to Fritjof Capra:

> Subatomic particles ... are not "things" but are interconnections between "things," and these "things," in turn, are interconnections between other "things," and so on. In quantum theory you never end up with "things"; you always deal with interconnections.[59]

[58]Quoted in Charles T. Tart, ed., *Transpersonal Psychologies* (New York: Harper and Row, 1977), p. 2.

[59]Fritjof Capta, *The Turning Point* (New York: Simon and Schuster, 1982), p. 87.

Capra goes on to say that "we must see its (the universe) basic oneness."[60] David Bohm a theoretical physicist also speaks of an "implicate" or "unfolded" order of "unbroken wholeness" that ties all things together in "unceasing fluctuation."[61] Our view must change from one of fragmentation to one that encompasses the whole. To him quantum theory and relativity "imply the need to look on the world as an undivided whole, in which all parts of the universe, including the observer and his instruments, merge and unite in one totality."[62]

This of course is what the Eastern mystics have been saying for thousands of years: all is one. In his very popular book *The Tao of Physics* Capra finds parallels between the mystics and the new physics. By placing statements from the Hindu, Buddhist and Taoist mystics and Scriptures next to these made by physicists, he finds testimony that is mutually supportive for the concept of the oneness of all things, the unity of opposites (complementarity), the relativity of space and time, and the ever-changing nature of reality.[63] Marilyn Ferguson says that "science is only now verifying what humankind has known intuitively since the dawn of history."[64]

New Age Politics

The New Age movement has a political agenda, called transformationalist politics. The message is: "our consciousness is unlimited and our responsibility is total. As gods come of age we must transform the planet."[65]

As with all the other areas the basis for New Age politics is wholeness, unity and oneness—the "One" for all. The metaphor for the old political order was the machine. Humanity, the state and the world were seen as compilations of individual parts (like atoms) each isolated and insulated from the other. The politics of the New Age seek to replace this old system with a "holism" that sees everything as an interrelated system—an organism. "Our old vision must give way to a planetary consciousness, a global understanding of political reality."[66]

New Age Spirituality

New Age spirituality has many different wrappings; from the established Eastern religious groups to simple individual meditative practices, from rituals of the occult to a simple general belief in reincarnation.

Basically this new spirituality cannot be reducible to the classic religions of the East (Hinduism, Taois, Buddhism and their offshoots). In reality it is a spiritual hybrid by injecting occult, Eastern and neo-pagan ideas into Western religious thought. In other words it preserves the elements of the Judeo-Christian view of the world but keeps at its core the essence of the Eastern religions.

[60]Ibid., pp. 80–81.
[61]David Bohm, *Wholeness and the Implicate Order* (London: Routledge and Kegan Paul, 1980).
[62]Ibid., p. 11.
[63]Capri, *Tao*, p. 140.
[64]Ferguson, *Aquarian*, p. 180.
[65]Mark Satin, *New Age Politics* (New York: Dell, 1977), pp. 269–85.
[66]Ibid.

This new Eastern spirituality has been greatly shaped by Western concern for efficiency and immediate results. Commitment to a spiritual path for modern Americans had to be systematized and streamlined, and so it was. Only after two intensive weekend seminars EST offers graduates enlightenment. Transcendental meditation says that if you follow the prescription (meditate twice daily, twenty minutes each) you will see great results.

The "One" has found itself at home in our American culture. No longer is there need for agonizing spiritual exercises passed on through the centuries by mystics, sages and masters; there is the American way. Harvey Cox refers to this method as "enlightenment by Ticketron."[67]

The new spirituality is also infused by Western belief in progress and optimism. Mystical potency has been added into the theory of evolution. Ken Wilber, a New Age scholar says: "I really trust evolution. I really don't think God would screw us around than bad."[68]

The avant-garde theories of science have also bolstered the New Age spirituality. Because of our Western respect for science many have been influenced to look seriously at the claims of quantum physics, holographic theory and many other scientific ideas which ultimately point to the "One." It is a false belief to think of New Age spirituality as simply individualistic personal mystical experience that is separated from the rest of the world. It often looks to science for its inspiration and even its confirmation, as can be seen by Capra's very popular book *The Tao of Physics*.

It is very easy in looking at New Age spirituality to get sidelined by seeing only certain controversial cults. In actual truth the influence of pantheistic groups such as Church Universal and Triumphant (Elizabeth Clare Prophet), Eckankar, transcendental meditation, Theosophical Society and others is much less than people think.[69] Its influence goes far beyond such high visibility groups.

When the word occult is used many think of satan worship. Actually many people who practice do not even believe in satan. Occult means "hidden" or "secret"; a concealed wisdom which must not only be learned but experienced to bring liberation and psychic powers. Through this "concealed wisdom" one can experience the "Oneness" or the divine within. Also many times with this idea of monism are forms of divination (astrology, *I Ching*, tarot cards, etc.) spirit contact (with the dead, Ascended Masters or nature spirits) or psychic powers (telepathy, ESP, precognition, telekinesis, magic).

To many the spirituality of the West has simply atrophied. To fill the void in this New Age they have turned to pre-Christian religion and created a new paganism. Margot Adler a reporter for National Public Radio and also a priestess in a coven gives this definition:

[67]Harvey Cox, *Turning East* (New York: Simon and Schuster, 1977), p. 139.

[68]Rick Ingrasci, "Up from Eden: A New Age Interview with Ken Wilber," *New Age*, April 1982, p. 77.

[69]David G. Bromiley and Anson D. Shupe, *Strange Gods: The Great American Cult Scare* (Boston: Beacon Press, 1981), p. 27.

> By *pagan* they (the pagans) usually mean the pre-Christian nature religions of the West, and their own attempts to revive them or to recreate them in new forms. The modern Pagan resurgence includes the new feminist goddess-worshipping groups, certain new religions based on the visions of science fiction writers, attempts to revive ancient European religions—Norse, Greek, Roman—and the surviving tribal religions.[70]

She also believes that the pagan world view is essentially polytheistic-pantheistic. No matter what form it takes, the "One" remains the same.

One of the major areas which unites all New Age spirituality is the belief in reincarnation. According to this belief (which is basically Eastern thought) it takes many lives to reach the oneness with the "One." Salvation is a long process of progression or digression. If during this current life you accumulate good "karma" then you will have a better and more positive next life. But, if you acquire bad "karma" then you will receive punishment in the next life. This cycle of birth and death can be broken by the process and experience of enlightenment. This process of enlightenment or realizing the true self may take many life times to accomplish. Madame Blavatgsky, the founder of the Theosophical Society, says: "It is owing to this law of spiritual development that mankind will become freed from its false gods and find itself finally—self-redeemed."[71]

New Age spirituality feels that after all the external trappings are peeled away one can find the pulse of the "One" at the spiritual heart of all religions. Also that the God-consciousness is beyond the rational and personal. There are no words that can be used to describe the oneness of the "One." Everything in the universe transcends into the "One."

In conclusion the New Age Movement is proceeding with an assault on Western culture. It truly believes that its time has come. The old order has to pass away. The movement challenges the modern mindset on all fronts and creates a clash of world views. We have all been affected in someway. The question for us is how will we confront this "New Order" and what will be our response?

[70]Margot Adler, *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers and Other Pagans in American Today* (Boston: Beacon Press, 1979), p. v.

[71]Quoted in Mark Albrecht, *Reincarnation: A Christian Appraisal* (Downer Grove, Ill.: InterVarsity Press, 1982), p. 9.

2001: A Millennial Odyssey?

Robert W. Thompson

Initial Musings

In August of 1973 my wife and I drove across our college town to a large football stadium to hear a man speak about the end of the world. We had no idea that we were watching history in the making. During the next several years, the book written by the speaker would sell eighteen million copies, an astounding achievement which led "The New York Times" to rate the man the bestselling author of the decade. That pronouncement is quite a kudo from a national secular publication to a basically unknown evangelical campus minister.[1]

This unexpected recipient of such phenomenal success is Hal Lindsey. The book is *The Late Great Planet Earth.* When it hit the bookstores and supermarkets, shelf-stockers did not know where to put it. They often placed it with the current books on the occult, out-of-body experiences, and extrasensory perception.[2] Although premillenniaslists were familiar and comfortable with Lindsey's assertions, American society as a whole was facing a new and unknown quantity.

So much for spectacular introductions; America has played catch-up very well. "Millenarian themes continually confront us—in news reports of religious and political unrest in the Middle East, in the warnings of television evangelists, in the forecasts of social critics." So says a political science professor who wrote a book on the effect of disasters on millennial expectations.

When his paperback edition of the book came out (1987) twelve years after its original publication, Lindsey noted, "issues that appeared obscure and exotic when this book was first published ... press on contem-

---

Chaplain (CPT) Robert W. Thompson graduated from Emmanuel School of Religion and is ordained through the Christian Churches/Churches of Christ. He is battalion chaplain with the 47th Combat Support Battalion at Fort Sill, Oklahoma.

---

[1]Timothy Weber, *Living in the Shadow of the Second Coming American Premillennialism. 1975–1982.* Revised and enlarged edition, (Chicago: The University of Chicago Press, 1983).

[2] Weber, pp. 239–40.

porary consciousness with an insistence I could have scarcely have predicted.'' The wave of apocalyptic interest which he noticed twelve years ago ''gives no sign of having crested.''[3]

I tend to agree with him. For instance, in The Late Great Planet Earth, Hal Lindsey predicted that:

> Sometime before the fortieth anniversary of the founding of Israel (1988), the Israelis will sign a treaty with the leader (the Anti-Christ) of the ten-nation European Common Market ... The Jews will rebuild their temple in Jerusalem. After three and a half years, the Anti-Christ will enter the new temple and declare himself to be God, thereby instituting a reign of terror.[4]

Now 1988 has come and gone. Does Lindsey have egg on his face? 1988 was also a questionable year for Edgar Whisenant of Arkansas, former space engineer and current predictor of the Rapture. He wrote a booklet, *On Borrowed Time* which forecast Jesus' return between September 11 and 13 of 1988. His revised calculations place the second coming for about a year later. He now contends that his 1988 date was a ''shout for the Bridegroom,'' preparing Christ's loved ones for his return.[5]

Yes, I think that America is interested in the end of the world. The subject is one of those current topics which receives occasional updates, much like the lives of entertainers or former presidents. America now seems to be living with apocalypticism. It is not necessarily a popular or comfortable topic, but for better or for worse, it is news.

Reacting to the Reactions

I'm not sure what to make of it. Not that I don't believe that God is Lord of life and that John did see a new heaven and a new earth. But is this the way God meant for the world to do its transition?

Even though I risk appearing disloyal, my mind has been drawn to the American excitement of the last century, when a New England farmer named William Miller predicted that Christ would come back in 1843, then 1844. His story sounds so contemporary that it could have occurred anytime in the last several years.

Miller was a farmer who returned to the Baptist faith after some wayward years and then fighting in the War of 1812. He felt called in 1828 to share his discovery that Christ would return about 1843. After three years of shyness, he began revealing his information to neighbors and friends. After speaking to a local church in 1831, his reputation in the area grew rapidly, leading to a license to preach in 1833.

Miller's reputation soared beyond local proportions when Joshua Himes became his ''promoter'' in 1839. A book of Miller's calculations was already in print and the Panic of 1837 had created ''an unusually receptive audience,'' but Himes' marketing of Miller capitalized on all the factors.[6]

[3]Michael Barkun, *Disaster and the Millennium.* Revised edition, (Syracuse: Syracuse University Press, 1986), p. vii.

[4]Weber, pp. 213.

[5]''Faces of 88'' (News), ''Christianity Today,'' December 9, 1988, p. 48.

[6]Winthrop Hudson, *Religion in America,* Second edition, (New York: Charles Scribner's Sons, 1973), p. 195.

> He equipped Miller with a great chart displaying Miller's calculations in graphic form, purchased the biggest tent in the country for Miller's meetings, edited two journals ... in New York and ... in Boston—and helped to found others in Philadelphia, Cincinnati, Cleveland, Rochester, and Montreal. Other evangelists were recruited and sent on speaking tours; camp meetings were organized; children's books, catechisms, tracts, pamphlets, and even a hymnbook—The Millennial Harp—were published.

About fifty thousand persons from many denominations caught the Millerite fever, in spite of condemnation and ridicule by clergy. Overcoming his hesitancy to be specific, Miller announced in January 1843 that Christ would come sometime by March 21, 1844. The appearance of a comet in the heavens increased the tension and recruits. Six weeks after the appointed date, Miller admitted his error but was corrected by a follower who declared that the actual date (using Habakkuk 2:3 and Leviticus 25:9) was October 22 of that year. Miller was converted, excitement revived, and converts multiplied.

In the wake of the second disappointment, Miller was excommunicated by his home church and died four years later, poor and neglected. Most followers abandoned the cause. A few became Shakers. The largest group reaction became the Advent Christian Church.

We have no trouble declaring that William Miller was wrong. "The proof of the pudding ...," we say. "I'll believe it when I see it" may be a skeptical but also a realistic reaction. Does that mean Hal Lindsey is wrong? Or Edgar Whisenant? Their calculations do not appear to be materializing, either. Are we careless if we try to make predictions based upon Scriptural passages? Or are we careless if we neglect them?

Churches which prophesy the imminent Second Coming are confident. The return of Christ is clearly forecast in Scripture, they say, and Scripture is being fulfilled in our time. This confidence is extremely reassuring. It lends a comforting authority to the preaching and teaching of these churches. Indeed, God "has the whole world in His hands," if he will soon rapture His faithful before the last great calamity. The message of premillennialism is part of the Gospel in many conservative churches today.

The story of William Miller haunts me, though. Here was a sincere guy who fell flat on his face. I have wondered if anyone else worked and then suffered as he did. I did some reading to try to discover if anyone else besides today's premillennialists and yesterday's Millerites has proclaimed an imminent end to the world. What I have found has stimulated my thinking.

Historical Musings

It has happened before. Many times. Movements of persons preaching the imminent consummation of the world through God's intervention.

One such person was an American who served in the 1812 war like William Miller. As a Presbyterian clergyman, David Austin created a stir in the New Jersey area by declaring that the millennium would occur on 15 May 1796. He spoke to packed crowds until that date, after which the church he served asked the Presbytery to remove him as their pastor. Austin

moved to his hometown of New Haven, Connecticut, where he spent most of his sizable inheritance on homes and a wharf to facilitate the return of American Jews to the Holy Land, the other prediction he propagated. He served time in debtors, prison for overspending on this project. After the war, he served the Congregational Church in Bozrah, Connecticut, until he died in 1831. An interesting footnote is that Austin served as a chaplain in a Connecticut militia unit commanded by his friend Colonel Hezekiah Howe during the War of 1812. He tried to extend his active duty through the Regular (federal) Army but was refused.[7]

In 17th Century England, for instance, civil authority underwent a revolution and Puritanism rose to power. Even before those events, however, "up until 1641 the British monarchy was able to exploit millenarianism to support its own claims. The King (of England) was the Godly prince that had been promised in the book of Revelation."[8] Later, with the execution of King Charles in 1649, some persons believed that the millennium would occur. Puritan politics appeared to be working. As a result, a substantial portion of England grew increasingly expectant of an imminent perfection of life and therefore the beginning of the thousand year reign of Christ. Even Oliver Cromwell belonged to an elitist millenarian group, the Fifth Monarchy Men, until 1653.[9]

The sixteenth-century Reformation had its share of believers in the rapid appearance of the Lord to begin the millennium. On the fringes of the Reformation were several sects of radical reformers. Among these sects were certain groups of Anabaptists, who[10] were inspired by the Apocalypse (The Revelation of John) and the confident expectation of Christ's early return to the earth; many believers professed to know the day and hour of His coming. Then all the ungodly—in this case all but Anabaptists—would be swept away by the sword of the Lord, and the elect would live in glory in a terrestrial paradise." For example, in the Netherlands, a former Lutheran named Melchior Hoffman predicted 1533 as the year of the Second Coming, but he died in prison before that time arrived.[11] Not all Anabaptists embraced these doctrines; many were pacifist and isolationist. Enough of an apocalyptic following existed, however, to add some sparks and fire to the Reformation.

One of the more vivid examples of this enthusiasm was the incident in Munster, the wealthy capital of Westphalia in Germany. An Anabaptist leader named Jan Matthys in the Netherlands believed that God's New Jerusalem should be helped to arrive, even if by force. He sent out twelve "apostles" through the country to preach this message. One of them, John

[7]Herman A. Norton, *The United States Army Chaplaincy Volume II Struggling For Recognition*. Office of the Chief of Chaplains, Washington D.C., 1977, pp. 11–12; citing William B. Sprague, Annals of the American Pulpit, 9 volumes (New York: Robert Carter and Brothers, 1857–1865), 1 195–199.

[8]Barkun, p. 180.

[9]Barkun, pp. 129, 17.

[10]Will Durant, *The Reformation; the Story of Civilization Part VI*, (New York: Simon and Schuster, 1957), p. 396.

[11]Barkun, p. 169.

of Leyden, was used to preach in Munster. He and Matthys soon led the townspeople, already feeling downtrodden, in a revolt driving away the Catholic bishop and his 2000 soldiers (February 1534).

Five months later the Anabaptists were all dead, the outcome of siege and battle from combined Catholic-Protestant forces. In the interim, however, they had set up "the elders of the twelve tribes of Israel." A sharing of goods was practiced; meals were taken in common; tillable land was allotted.

"Dances, games, and religious plays were encouraged, under supervision, but drunkenness and gambling were severely punished, prostitution was banned, fornication and adultery were made capital crimes.[12]"

Some Anabaptists sent fifty ships with supplies for the Munster revolutionaries. Other Anabaptists, however, objected to the violence. When the rebellion was quelled, "the Anabaptists accepted the lesson ... and resigned themselves to the practice of such principles of sober, simple, pious, peaceful living as did not offend the state."[13]

The Jewish people in Europe also experienced periods of intense millennial expectation. During the thirteenth through the eighteenth centuries, as their lives were wracked by war, disease, and socioeconomic trouble, Jewish communities witnessed numerous revolutionary movements led by false messiahs, who were to punish their oppressors and restore peace and plenty. "Most important of all was Sabbati Zevi (1626–76), a student of the Cabbala who appeared when Europe was prostrate from the Thirty Year's War. From Turkey to England he was greeted as the long-awaited messiah, although his own work was confined to Turkey, Egypt, and Palestine."[14]

A century before the Protestant Reformation, a Taborite preacher named Martin Huska predicted that God would soon destroy their corrupt society. He and hundreds of Bohemian citizens were angry about the 1414 execution of Catholic dissenter, Jan Hus. The end would come between February 10 and 14, 1420. The only towns to be spared would be Taborite (the millennial wing of the Hussite movement). They would help God in the final battle between good and evil.[15]

Then there was the devout Cistercian abbot named Joachim who had retreated to the Calabrian mountains of Italy sometime between 1190 and 1195 for study and meditation. While reading John's Revelation early one morning, he experienced a vision of insight. All the persons, figures, and animals of The Revelation represented specific persons and events in history. Within his own dismal and ruined century, Joachim would watch God start to bring about His judgment and last dispensation of life. The epochs of the Father and Son were over; the epoch of the Spirit would begin two generations later in 1260 (calculated from Revelation 22:3 and 12:6; and Matthew 1:17), when the emperor Frederick I would be revealed as the

[12]Durant, p. 401.

[13]Durant, p. 401.

[14]Franklin Littel, *The Macmillan Atlas History of Christianity*. (New York: Macmillan Publishing Company, Inc., 1976), p. 51. Ironically, Sabbati Levi was converted to Islam under threat of death. A Muslim movement bears his name today.

[15]Barkun, p. 17.

Antichrist. The Franciscan Spirituals would be God's leaders toward history's consummation.

The real furor over Joachim's interpretation and prediction came after his death, when a young University of Paris theology lecturer named Gerard wrote in 1254 *Introduction to the Eternal Gospel.* Gerard declared that Joachim's new age would indeed begin in six years. A storm of reaction burst forth. The Franciscans' highest leader lost his job and Gerard spent the rest of his life in prison.[16]

What did the early Church do with the idea of the return of Christ? was a seemingly familiar topic with the Ante-Nicene Fathers.[17] Some of "these early writers expected Christ to appear at the beginning of the seventh millennium in order to overthrow the antichrist, judge the wicked and restore the universe."

However, there was little evidence of date setting. Only Hippolytus (170–236) predicted a specific date, A.D. 500, based on the dimensions of Noah's ark. Other writers seemed to believe in an imminent return; Ignatius said, "The last times are come upon us" and "weigh carefully the times. Look for Him who is above all time." First Clement declared, "soon and suddenly shall His will be accomplished;" Cyprian wrote, "The kingdom of God, beloved brethren, is beginning to be at hand." These Ante-Nicene Fathers also agreed that believers will suffer through the great tribulation, which will purify and refine them. Christians will not avoid this difficult time.

I also found out (maybe I should not be surprised) that eschatological flames were fanned during the intertestamental period, before the time of Jesus. These last days phenomena sprang up as reactions to the Jews Hasmonean revolt against the Seleucid occupation of Judea, 169–164 B.C.E.

A number of intertestamental writings reflect this expectation. The Book of Jubilees, for instance, claims to be a secret revelation given to Moses on Mount Sinai by angels. An elaboration of Genesis chapter one through Exodus chapter twelve, it predicts a supernatural intervention which "ushers in a new age in which the earth or the whole cosmos is restored permanently to the state which the Creator has intended." There will be "peace, blessing, healing, and the absence of Satan and evil." The writer of *The Testament of Moses* believed he was living in the end-times, so he rewrote Deuteronomy as predicting God's annihilation of Satan, punishment of the Gentiles, and Israel's exaltation to the heavens. First Enoch 84–90 contains two dream visions about the future which Enoch saw as a young man. Using symbols from the Noah story in Genesis, the author traces Israel's apostasy and Hellenization, the Seleucid rule, the Hasmonean

[16]Karl Lowith, *Meaning in History,* Phoenix Books, (Chicago: The University of Chicago Press, 1949), pp. 146–150.

[17]Thomas Lea, "A Survey of the Doctrine of the Return of Christ in "the Ante-Nicene Fathers," *The Journal of Evangelical Studies.* volume 29, number 2 (June 1986), pp. 166–174.

rebellion, and God's final judgment, which will restore life to "the primordial time of creation."[18]

The writings of the Essene community express a similar "end-times" hope. Because of the 1947 Dead Sea discoveries, we know much more about the group producing these documents than we do about the intertestamental authors. Living a monastic and self-sufficient life, this group survived two hundred years. Considering Judaism to be wicked and corrupt, they withdrew from it to follow the understanding of the Torah—God's final word—given to their Teacher of Righteousness. They wrote commentaries on the Old Testament, showing how certain passages were being fulfilled in their own time.[19] They were "the last in the great line of God's chosen ones, for they believed that they would participate, during their lifetime, in the great battles of Light against Darkness, and then they would see and share with the triumphant Messiah the fruits of his victory."[20]

Even the New Testament itself contains phrases which could be understood as belief in an imminent return of Christ. At the end of First Corinthians (16:22b), Paul cries out *maranatha*, which is usually translated, "our lord, come." Maybe Paul is only expressing a desire for the return rather than a belief in its imminence. Yet it might have been a well-known phrase among the faithful. In a paragraph describing Christ's return, First Thessalonians 4:13–18), Paul uses the phrase, "we who are alive, who are left until the coming of the Lord." Is Paul referring to his generation, or is he using the editorial "we" to describe whatever generation will be left at the Parousia? I see the same teasing ambiguity in another Pauline statement (2 Timothy 3:1–5), when he unfavorably describes certain persons in the stressful last days (verse two) and then warns, "avoid such people" (verse five). Peter's exhortation falls into a similar category (2 Peter 3:11–12): "since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God?" The strongest statement in my opinion is this one: "we beg you, brethren, not to be quickly shaken in mind or excited either by spirit or by word, or by letter purporting to be from us, to the effect that the day of the Lord has come." (2 Thessalonians 2:2). I get the distinct impression that some people were vigorously alert on this subject.

What strikes me as I look back on all these events is that, for one thing, they exist—in great numbers—and for another, they have persisted through the centuries. Modern-day premillenialism is not an isolated phenomenon. It rests upon a rich tradition of expecting Christ to return.

Because it's happened before, persons today have differences in understanding Scripture. The Antichrist, for instance, has been identified as some prominent figure (even Mikhail Gorbachev), in almost every century since the resurrection. Martin Lather, for another example, embraced

[18]George Nichelsburg, *Jewish Literature Between the Bible and the Mishnah.* (Philadelphia: Fortress Press, 1981), pp. 76, 78, 82, 93.

[19]Littel, p. 7.

[20]Geza Vermes, *The Dead Sea Scrolls in English,* Second Edition, (New York: Penguin Books, 1975), p. 16.

Augustine's basic amillennial view. He insisted that the "thousand years" of Revelation chapter twenty began when that book was written. It ended with the papacy of Gregory VII, who became the Antichrist by desiring world power. Luther rejected specific datesetting.[21] What makes today's predictions right? Persons who are easily intimidated by a confident presentation of premillennialism do have the alternatives of past views.

This all sounds very disloyal to premillennialists. For them the issue is not history but Scripture, as the sole authority. The Bible, not history, is God's written revelation (Christ being the living revelation). I agree without reservation about the source of divine truth. The important acknowledgment which I think needs to be made here however, is the different ways of understanding the apocalyptic portions of this divine truth.

Socio-Cultural Musings

Anyway, what is significant to chaplains is not so much "what is right?" as "what is happening?" Doctrinal debates will wax and wane, but chaplains must consider how they will respond to actual events and behaviors. The reality is that we work in a pluralistic setting. We do not ignore our own belief system, but at the same time we must be alert to what occurs in our units, the Army, and our society. We do not set the agenda. We need to address millennial expectancy because it is there, not because we agree or disagree with it. Yes, millennial expectancy is here, and it's here to stay. It will be active and public as we enter the twenty-first century (if we do enter it, as some point out). This popularity and acceptance prod me to consider social dynamics which might contribute to its strength as we approach the end of the second Christian millennium. One of these dynamics is the historical backdrop for today's premillennialism.

Today's premillennialism has its own history. It has not emerged *ex nihilo* onto today's religious scene. The present premillennial movement; traces back to the days before the Civil War in the United States. With the failure of William Miller's predictions of the 1840, Premillenialism fell on hard times. Thirty years later, however, a new kind of premillennialism, called "dispensationalism," began enjoying a wide following from among the same churchmen who had sharply criticized Miller as a fool and a heretic.[22]

Another historical irony is that these pre-millennialist evangelicals a century ago had to fight for credibility within evangelicalism (a situation similar to the resistance which England displayed toward the King James translation of the Bible to the early seventeenth century). They were considered a distinct minority back then.[23] One hundred years ago, they did such things as publish lists of prominent Christian leaders who had accepted premillennialism, "intended to encourage identity-conscious pre-millennialists

[21]Lea, pp. 256f.

[22]Weber, p. 16.

[23]Ruth A. Doan, *The Miller Heresy. Millennialism, and American Culture.* (Philadelphia: Temple University Press, 1987), p. 14.

and to demonstrate to skeptical evangelicals that premillennialism was an honorable tradition with respectable supporters.[24] Most evangelicals after the Civil War were not premillennialists, but many persons were willing to consider the view after hearing it explained by a conservative with convincing credentials.[25]

In their teaching of the new premillennialism they demonstrated a clear continuity between their position and traditional evangelicalism on a number of significant points ... First and probably foremost was the commitment to bibilicism ... A second feature of the evangelical tradition which carried over into premillennialism was historical primitivism ... The Church's task, therefore, in every age is simply to restate what the Apostles taught—and, of course, their words were found in the Bible alone.

The movement was aided by the changing times caused by the aftermath of the Civil War. Evangelicalism "was thrown into chaos by immense and unprecedented social and intellectual crises."[26] A product of the Great Awakening in New England in the 1740's and more recently the Western Reserve revivals at the turn of the century, evangelicalism had appeared to be invincible. But the War Between the States sorely tested it, especially its postmillennial doctrine: how is this great nation improving society and thereby ushering in the millennium by fighting among itself for four long years?[27] In the despair about humanity's goodness and potential, the intervention of God to radically change life became more palatable an idea than before. By remaining conservative (could it be any other way?), premillennialism offered "a way to remain both biblical and evangelical under difficult circumstances."[28]

World War I helped the premillennial cause more than the Civil War. Classical liberalism's "Christian century" did not last two decades until it was ravaged by a war of unprecedented proportions and carnage. Because premillennialism was pessimistic about man's ability to improve the social order, it increasingly became the "perfect solution" for persons disillusioned or disappointed with human efforts.

The founding of the modern state of Israel in 1948 was a third significant event which increased premillennialism's credibility. For its adherents, "the entire redemptive plan of God hinged on the restoration of the Jews."[29] They had been anticipating this re-establishment since early in the nineteenth century, "therefore they watched and often actively supported the early Zionist movement."[30]

When the state became a reality, it provided them with the focal point they wanted (and for which they had waited for more than a century).[31]

[24]Weber, p. 32.
[25]Weber, pp. 36, 38.
[26]Weber, p. 24.
[27]Weber, p. 42.
[28]Weber, p. 102
[29]Weber, p. 131.
[30]Weber, p. 204.
[31]Weber, p. 204.

The existence of Israel revitalized premillennialism ... [it] meant that the prophetic clock was winding down, that premillennialists must press home their gospel of the near approach of the second coming and the end of the age. In short, since the late 1940's, premillennialists have achieved their greatest exposure and their widest hearing.

When Hal Lindsey's book hit the stands in 1970, therefore, it was riding a growing wave of credibility for premillennialism. It was planted in fertile soil, for it arrived at the end of a turbulent decade. The 1960's was an era full of cynicism, apathy, and rebellion. Traditional values were not merely challenged but assailed. For an audience who believed that the establishment was failing, *The Late Great Planet Earth* seemed a plausible solution, especially among fundamentalist churches and even conservative churches without fundamentalist doctrine.

The 1960's was a kind of weather-beaten decade to begin with. It had strong memories of the Second World War, one which America avoided as long as it thought possible. Right on the heels of that war was the surprise conflict in Korea. Then came the dreaded years of the cold war with the Soviet Union and the McCarthy-ite Communist paranoia. The Vietnam War was only the icing on the cake the scoffers pointed to.

These social factors help explain the steady growth of premillennialism in recent decades.

This look at premillennial growth and context leads me to another social dynamic which I think will continue to contribute to end-of-world interest: disaster as millennial fuel. As I noted at the beginning, an entire book had been written on this subject.[32]

Calamities tend to spawn interest in apocalyptic possibilities. Each movement I sketched earlier rose out of a convulsive time.

The Jewish Hasmonean revolt against the Seleucid occupation of Judea (169–164 B.C.E.) provided the setting for both the Jewish apocalyptic writings and the Essene (Dead Sea) community. The period in which the New Testament was written experienced the destruction of the Temple in Jerusalem. The generations of church writings before the Council of Nicea were punctuated with vicious persecution of Christians. Joachim grieved over the misuse of money and power in the church. The Taborites were oppressed people upset over the execution of their leader, Jan Hus, considered a heretic by the authorities.[33]

The Anabaptist predictions and actions (which did not represent the view of all Anabaptists) followed on the heel of the Peasants' Revolt, in which villages, castles, and monasteries were destroyed by the hundreds and 130,000 peasants were killed and 50,000 were left homeless.[34] Furthermore, "all manner of disaster—plague, flood, famine, war, and blockade—occurred from 1528–36."[35] The Jewish messianic movements reacted to the

[32]Barkun, *Disaster and the Millennium.*

[33]Barkun, p. 17.

[34]Durant, p. 392.

[35]Barkun, p. 169; citing Williams, *The Radical Reformation* (Philadelphia: Westminster Press, 1962), p. 356.

various plagues, wars, inflation and civil conflict which racked late medieval Europe.[36] The crisis in 17th century England was at least political—the replacement of the King by Cromwell—and economic—300% inflation and unemployment. William Miller's predictions stand in a setting of eccentric religious activity in New York state in the early-nineteenth century.[38] The new American republic was a greenhouse for unusual experiments in religion and social reform as well as "conflicting hopes and realities [which] began to open deep fissures in the republic's good earth."[39]

Crisis, disaster, upheaval. It breeds millennial expectation, because people want to hope. They want to believe that there is order in the world. So if life is falling down around you, your best hope may be to believe that God will wipe clean the slate, punish the evil-doers (for you are the downtrodden), and start over with a new heaven and a new earth.

Today's world is familiar with disaster. Natural and social calamities occur frequently. Developed nations get a double dose through the mass media. We who watch the news become vicarious victims. Thus, we are doubly-sensitized to disaster and doubly-prone to wish for a cure or an escape.[40]

This disaster dynamic implies disillusionment, which I think also encourages millennial expectation. This disillusionment traces back to the European colonization of our continent. English Puritans in the seventeenth century had adapted Old Testament language and symbols for their world view. In it, England was God's chosen nation. After the American revolution, many colonists decided that America had taken over that role from England. "God had fashioned the United States as a new instrument to effect his purposes for mankind.[41] Leaders such as Jefferson, Franklin, and Adams vigorously asserted this view. The United States was to be a "light to the nations," (an example of freedom) and "the liberator of the oppressed" around the world (rid the globe of ignorance, disease, and poverty).

The disillusionment has developed as some Americans perceive their country as failing in these two missions. The pride of Yankee ingenuity, scientific/technological pre-eminence, and politico-military superiority have been shaken in the last three decades by the near miraculous recovery of Germany and Japan, the tenuous world balance of power, and social ills at home (high divorce, various abuses, pollution, crime, inflation, etc.).

Americans have tended to assume that they are the best at everything. In recent years, other ethnic groups and nations have proved equal or better in many ways. Cynicism, loss of pride, and even despair have developed. Disillusioned persons tend to question the value of established norms and look elsewhere for comfort and hope.

[36]Littel, p. 51.

[37]Will and Ariel Durant, *The Age of Reason Begins; The Story of Civilization. Part VII.* (New York: Simon & Schuster, p. 185).

[38]Doan, p. 14; citing Whitney R. Cross. *The Burned-Over District The Social and Intellectual History of Enthusiastic Religion in Upper New York State. 1800–1850.*

[39]Doan, p.

[40]Barkun, p. 208.

[41]Hudson, p. 112.

Disaster and disillusionment may add up to swelling numbers for the premillennialist churches. The doctrine is scratching where many people are itching today. We may witness fighting and dividing among premillennial ranks, for the movement has not always agreed on everything.[42] Some adherents, for instance, will not set a specific date for Christ's return, whereas others believe that dating is necessary. For the most part, however, premillennialism will likely present a fairly united front in the next decade as it continues its appeal to searching citizens. "As long as the world remains a terrifying place, seemingly bent on its own destruction, the premillennialist world view will have the ring of truth for many."[43]

Yet, for all its momentum, premillennialism may face stiff competition. Not from post-millennialism or millennialism: A dark horse candidate for the credibility contest lurks on the edge of the shadows and may soon move into full view. It bears this distinction because it is not a Christian or even, in my opinion, a religious alternative. From its origins four hundred years ago in Europe, it has the potential to seriously rival Christian eschatologies, especially as millennial interest may increase.

I am referring to the predictions of Nostradamus, a Jewish Frenchman who achieved ambiguous re-known in his day. He was born of a Jewish family who converted to Catholicism under threat of death. Educated by his two physician grandfathers, he practiced medicine himself in the plague-torn countrysides of France before earning his doctor of medicine and teaching in Montpellier. His life and reputation fell apart when his own family died of disease and he was ordered to trial for possible heresy. During the next six years of hiding, he discovered he had prophetic powers. When his life settled down again with a new family and a cosmetic business in Salon, he spent his nights in trances, visions, and astrological study.

Because of his reputation as a respectable businessman and Catholic, Nostradamus was reluctant to divulge his prophecies. But the success of his almanacs, containing a general prophecy for each month, encouraged him to publish his ten-volume *The Centuries* containing one thousand prophecies. Public reaction was strong and varied. Italian-born French queen Catherine was fascinated and invited him to the court in Paris. The last decade of his life was punctuated by protest and praise.[44]

Nostradamus predicted war and world-wide holocaust in the 1990's. Several editions of his *The Centuries* have been published in English in the last few decades. In 1987 these twentieth-century prophecies were cast in a highly favorable light in John Hogue's *Nostradamus and the Millennium.* Hogue claims that the seer predicted the Kennedy assassinations, AIDS, nuclear weapons, Mussolini and Hitler, and the 1986 Challenger disaster, among other history-making events. The planetary alignment on May 5, 2000, may create world-wide disaster. But hope exists in the form of a new religion, which is being ushered in now through the swamis, Reverend Sun

[42]E.g., Weber, p. 226.

[43]Weber, p. 232.

[44]John Hogue, *Nostradamus and the Millennium: Predictions of the Future.* A Dolphin Book, (Garden City, New York: Doubleday and Company, Inc., 1987), pp. 10–26.

Myung Moon, Da Free John, and others. Mankind can survive this potential destruction by recognizing it and working to avoid it. Then human life can continue for another six millennia. Nostradamus' predictions are based upon astrology. They also involve, a sort of pantheistic religion with no savior—except man himself, maybe, and a strong dose of optimism. Just as premillennialism has a larger audience among conservative churches, Nostradamus offers much to the larger portion of the Western society which sees itself as intellectual and sophisticated (too sophisticated for Biblical myths). Since Eastern culture found an audience in the United States in the 1960's, Oriental philosophy and "New Age" views have steadily gained new converts.

This field looks white for harvest.

These activities are some social dynamics which I believe are contributing to the strength of end-of-world interest in our final decade of the second millennium. For persons with a conservative and/or Biblical orientation, premillennialism will appeal. For persons with a post-Christian or astrological inclination, the scenarios of Nostradamus may seem credible. Possibly a few persons may attempt to combine the to views. Possibly other views will surface, too. "As we edge closer the millennial year 2000, a propensity to imagine, anticipate, and try to bring about a transformed world appears ... vigorous."[45]

Pastoral Musings

If you have lasted this long with my musings, you might be saying "so what?" We chaplains must always focus on the practical aspect of our work. Even for me, in spite of enjoying my search, the pragmatic questions are, "how shall I serve my soldiers? What can I expect from them?"

How will soldiers react? Responses will probably depend on the individual's own viewpoint. We could likely hear, "Why prepare for a war which I will not fight (because I will be raptured before it happens)?" A similar question might be, "Why fight in a war which will do no good anyway, because God is going to make all things new?" The Army could possibly face a noticeable number of desertions. Other soldiers may go AWOL mainly to return home. They may have no strong religious/spiritual beliefs but may simply want to avoid combat or see familiar surroundings "just in case" the end would come.

What of the soldiers who stay in the Army (and I hope that a vast majority do)? Could a serious morale problem develop, based on a polarity of views within platoons or companies (i.e., the believers and the scoffers)? The chain of command may be forced to respond to both apathy and antagonism. To encourage soldiers to work as they have always worked in the peace-time Army may be difficult.

For chaplains who hold premillennial (or at least millennial) views; will they be caught in a quandary? Will they quietly assure inquiring soldiers that all will be well? What will they say to a commander who energetically

[45]Barkun, p. 8.

opposes end-of-the-world ideas? Will they "fall on their swords" and risk their careers? Will they keep a low profile and risk being considered "lapsed" by their churches? How will they advise a commander who agrees with them? Will that be any simpler than a commander who disagrees?

How shall chaplains respond who do not hold imminent apocalyptic views? Will they teach classes (well-attended?) to refute millennial doctrine? Will "Yea" and "Nay" camps be formed within the corps? The chaplaincy over the many generations seems to have done an admirable job of respecting the wide diversity of its constituency. In what ways will the branch be able to exhibit neutrality in this setting? I am not sure that the corps has ever faced a religious/doctrinal issue of this scope. Most of the responses may be plowing new ground for religious toleration.

Military leaders may view premillennial teaching as poor politics and patriotism. Official Department of Defense policy is not consistent with the cataclysmic scenarios of premillennial predictions. Military leaders will be greatly displeased with soldiers and chaplains who receive a lot of publicity for proclaiming a disastrous fate for the United States of America.

My guess is that the atmosphere for ministry will be manageable as long as specific date-setting and politics is avoided. Date-setting polarizes. It creates a contest. Much like betting on the annual Super Bowl game, persons are forced to make a choice. There will be a winner and a loser. Specific dates create rallying points. Credibility is at stake. Yet date-setting is entirely possible with some denominations and thus with some chaplains. I pray that respect and collegiality will prevail, for the sake of the chaplaincy's credibility as a servant to soldiers.

Conclusion

In the wake of Hal Lindsey's early success with *The Late Great Planet Earth*. I heard a joke. Four Christians were sharing their eschatological views with each other. The debate was lively, for each one disagreed with the others. Premillennialism, post-Millennialism, and Amillennialism each had a vigorous support. When the discussion among these three paused momentarily for breath, they noticed the silence of the fourth person.

Hoping for a quick majority of two, each one stormed the fourth for his view. He replied calmly, "Oh, I'm a pan-millennialist." None of the other three had heard of that view, so he explained, "I believe that everything will pan out all right in the end."

This story may seem crass to some readers, but I hope it can remind us all of our common heritage as clergy in the Judeo-Christian heritage. We all stand alongside a great and rich tradition of hope from on high. That hope has taken and still takes various forms. In the end, however, it is all one hope—a hope from God. We embrace a God Who is Creator, Sustainer, and Redeemer. We are convinced that He has acted and intervened on our behalf throughout our history. If division and confusion do occur, our corps can meet the challenge to show respect and understanding in the midst of tremendous diversity. In this way we can let our light shine before men, that they may see our good works and give glory to our Father in heaven.

BIBLIOGRAPHY

Barkun, Michael, *Disaster and Millennium*. Revised edition. Syracuse, New York: Syracuse University Press, 1986.

Cohn, Norman, *The Pursuit of the Millennium; Revolutionary Millenarians and Mystical Anarchists of the Middle Ages*. Revised and expanded edition New York: Oxford University Press, 1970.

Doan, Ruth A, *The Miller Heresy: Millennialism, and American Culture*. Philadelphia: Temple University Press, 1987.

Durant, Will, *The Reformation; The Story of Civilization,* Part VI. New York: Simon and Schuster, 1961.

Durant, Will and Ariel, *The Age of Reason Begins; The Story of Civilization* Part VII. New York: Simon and Schuster, 1961.

Hogue, John, *Nostradamus and the Millennium; Predictions of the Future*. A Dolphin Book. Garden City, New York: Doubleday and Company, Inc., 1987.

Hudson, Winthrop. *Religion in America*. Second edition. New York: Charles Scribner's Sons, 1973.

Littel, Franklin. *The Macmillan Atlas History of Christianity*. New York: Macmillan Publishing Company, Inc., 1976.

Lowith, Karl. *Meaning in History* Phoenix Books. Chicago: The University of Chicago Press, 1949.

Nickelsburg, George. *Jewish Literature Between the Bible and the Mishnah,* Philadelphia: Fortress Press, 1981.

Vermes, Geza. *The Dead Sea Scrolls in English*. Second edition. Pelican Books. New York: Penguin Books, 1975.

Weber, Timothy. *Living in the Shadow of the Second Coming; American Premillenialism*. 1875–1982. Revised and Enlarged edition. Chicago: The University of Chicago Press, 1983.

Lee, Thomas. "A Survey of the Doctrine of the Return of Christ in the Ante-Nicene Fathers." The Journal of Evangelical Studies. Volume 29 Number 2 (June 1986) 249–2.

Vogel, Winfried. "The Eschatological Theology of Martin Luther. Part I Luther's Basic Concepts." Andrews University Seminary Studies. Volume 2 Number 3 (Autumn 1986) 249–2.

_____. "Faces of 88." (News) Christianity Today. December 9, 1988 p. 48.

Now, Here's My Plan

Hal Missourie Warheim

The Task

The task of this article is to outline some elements of a strategy which mainline American Christians and Jews might use to make a significant, redemptive impact on the world of the future. Stated defensively, the key question which calls for imaginative and realistic answers is: What can we do to arrest the systemic trends of our time which are carrying the world toward an immanent global ecocatastrophe? Stated offensively, the key question is: What can we do to create and strengthen natural and socioeconomic structures which will enable all of humanity "to live, live well, and live better" in the future than in the past or the present?

In this article, I will be attempting two things: (1) To model the kind of strategic thinking which we need to be doing about the global crisis. (2) To present a concrete strategy which impacts directly on this problematical situation.

I borrowed the title for this article "Now, Here's My Plan" from one of Shel Silverstein's cartoons on futility: Two scrawny little revolutionaries are imprisoned in a gloomy dungeon with thick walls, no windows or doors, just a narrow grate in the high ceiling, and they are both chained to the wall, hand and foot, and three feet off the floor. Days pass, weeks, months and years go by. Finally, one of the prisoners looks over at the other and with a crazy gleam of hope in his eye whispers, "Now, here's my plan."

In working on this plan for our global future I have experienced both the utter futility and the delirious hope communicated by the Silverstein sketch. As I thought and wrote about our world predicament and our possibility for redemption and disaster, my heart pendulumed back and forth from paralyzing fear to euphoric hope about our tomorrow.

Hal Missourie Warheim is a graduate of Elmhurst College, Eden Theological Seminary and the University of Kentucky School of Law. He is an ordained minister of the United Church of Christ, and a member of the Kentucky Bar. Since 1962 Professor Warheim has taught in the Department of Christianity and Society of Louisville Presbyterian Theological Seminary, Louisville, Kentucky. He is a Professional member of the World Future Society.

However, on balance, when I fought it through as best I could, I was able to honestly stop the clock on a swing somewhere toward hope.

In spite of the crisis we face, I think that we can be hopeful about our future in the 21st century, and hopeful about humanity's long-range future on the planet earth.

Neurotic Impotence and Immunity

As a necessary prelude to tackling this assignment, I want to briefly expose two very pervasive moods which can undermine the seriousness with which this subject of strategy must be taken.

First is the *mood of impotence* which leads us to believe that we can do nothing significant about the global situation. It is not difficult to conclude that because "the world problematique" is big, complex and stubborn people like us without godlike powers cannot make a worthwhile dent in it. This attitude of helplessness toward the paramount issues of our era is sometimes rooted in an experience of being overpowered when strategic action has been attempted; "You can't fight city hall; I tried and I lost." More commonly, it is rooted in a lack of experience with strategic action which makes people impotent by default; "I've never fought city hall, and I wouldn't know how to begin." Furthermore, this mood is often rationalized by the popular religious belief that God can do everything and human beings can do nothing about the world's salvation or the future, both of which are supposed to be firmly and entirely in God's hands; "I don't know what the future holds, but I know Who holds the future," and "He's got the whole world in His hands."

Nevertheless, the mood of impotence is essentially neurotic, out of touch with modern reality, because all over the globe people just like us, and people with a lot less clout than us, are taking on "the world problematique" and discovering how to leave their fingerprints on the future. These individuals and their organizations are grains of salt in the sores and yeast in the dough whose efforts purify and nourish humanity and the earth in this critical hour. But, of no lesser importance, they are demonstrating the miracle of human power against perilous problems, and thereby exposing the lie of human impotence—a falsehood at the center of a slave mentality which allows tyrants to rule, and surrenders the world to the miseries of injustices without a fight.

Second is the *mood of immunity* which tempts us to refrain from significant involvement with the global crises because we believe that somehow we will be spared—at least the worst. No doubt it is hard for middle class Americans to feel the urgency of intercepting a bitter global future even though that bitter future has already come to vast regions and mass populations on the earth. After all, we've got protection. We've got a piece of America; a Camelot island flowing with milk and money and stockpiled with bombs and bubblegum. Bitter futures aren't allowed to happen here—to most of us, that is. Furthermore, even if things started going really bad, something would surely happen which would save the situation from getting really bad: a technological miracle, a scientific breakthrough, an economic

recovery, a mighty act of God, a second coming of John Wayne. We can see that the world has a "problematique," but as partially insulated citizens of a rich, industrialized nation, we often convince ourselves that it is not "our problematique."

And this mood of immunity too is neurotic, an increasingly bad distortion of present realities. The truth of the matter is that as we face the future, no nation or class is an island because the islands along with the oceans and the animals and the deserts and the plants and the mountains and the atmosphere and the entire human race constitute one organic whole.

We are all members of this ecosystemic body, and the health and welfare of any part affects the health and welfare of all.

If any of us have been casual about the extermination of sperm whales, the starvation of Cambodian children, the devastation of African forests and the pollution of Norwegian lakes, perhaps it was because we didn't discern our close connections. There is no immunity from these events. We cannot be spared the consequences of these losses. Nowadays, only dimwits and yahoos have to ask "for whom the bell tolls."

The point of this prelude to strategy is that there are two very good reasons for taking it seriously: (a) The future of the globe is our future, and (b) it is possible to influence it.

Diagnosis of the Global Predicament

The task of designing a strategy usually begins with a diagnosis of a predicament. Before any strategic action can be planned and executed, the problem needs to be described and understood. To do any good, our medicine must be mixed to match a carefully analyzed ailment. The world and the church are already dispensing too many patent pills for which there is no real sickness and treating serious diseases with cures which often kill.

By now the symptoms of our global predicament are well advanced and highly visible. They have been described in the writings of renowned doctors of the future such as Willis Harman, Victor Ferkiss, Robert Heilbronner, Herman Kahn, Kenneth Boulding et. al. and consistently catalogued in a series of world future studies such as *The Limits to Growth* (1972), *North-South* (1980) and *The Global 2000 Report To The President* (1980).

On the surface, the situation which is causing many of us considerable pain and alarm has the following characteristics:

1. The human race has become divided into a minority of affluent industrialized nations (AIN) with the power to command a disproportionate share of the globe's natural and human resources, and a majority of indigent less-developed countries (LDC) which are vulnerable to dependency, exploitation and deprivation of their opportunities for a secure and satisfying existence. At best, the relationship between these two camps is competitive and has become increasingly prone to conflict.

2. Industrial technology upon which the power and affluence of the minority nations depend has become extremely problematical for humanity's health and the planet's welfare. Our tools are giving us trouble. We are

experiencing lethal side-effects to our fantastic technological and scientific successes. Every significant area of life from the inanimate to the human, from the physical to the spiritual, from work to worship is being ambiguously affected with the balance beginning to tip toward the debit side.

3. The earth's resources have been assessed and found to be finite and fragile. Our planet's natural resources are exhaustible and the life supporting character of its natural environment can be destroyed. No one is yet certain what the limits are, but these borders have been approached, they are easy to trespass, and the penalties are perilous. No similar assessment of human limits, however, has been made.

4. There is a set of strong systemic trends in the present which, if allowed to continue much longer, would produce a future in which humanity as we know it would become an endangered species. *The Global 2000 Report* studied and projected these world trends in the critical areas of population, natural resources and environment and concluded that, as we enter the 21st century, now less than 12 years away,

> "... the world in 2000 will be more crowded, more polluted, less stable ecologically, and more vulnerable to disruption than the world we live in now ... [And] ... the world's people will be poorer in many ways than they are today."

Specifically, this conclusion was undergirded by a series of interrelated forecasts, each one of which constitutes a threat to survival and quality existence.

i The world of the near future will have many more people—6.35 billion by the year 2000—and the planet will be a very crowded place.

ii The world will have fewer natural resources for its massive population. The essential natural goods necessary for human survival and health such as arable land, food, water, minerals, wood and the various sources of energy are finite, diminishing and will be increasingly scarce.

iii The natural environment's capacity to support life will be seriously weakened by conditions such as soil erosion, water shortage, air pollution, radioactive contamination and extinction of plant and animal species. Environmental damage, increasingly, will make the planet a much more hostile habitat for all living things.

iv Everything in the 21st century—food, land, clean air, energy—will cost more due to accelerated demand by the growing population, scarcity of raw materials, production costs, and inflation. Human survival and welfare will become a very expensive operation.

v There will be many more poor people in the world due to population growth, high prices, scarce resources, and decelerated economic conditions. Mass poverty and its related maladies will expand dramatically; more than 1.3 billion lives will be inflicted with malnutrition. Unprecedented multitudes of human beings will experience life as mean and miserable. Jobs will be cloned by the billions.

vi The gap between the rich and the poor will widen both within the industrialized countries and between these countries and the lesser developed countries. The world's wealthy and industrialized minority will be able to afford and consume an even larger disproportion of available food, energy

and other resources than the poor, less developed majority. Injustice will be rampant.

vii The world of the near future will be more vulnerable to natural disaster and human disruption as a consequence of the previously cited developments. The 21st century will be highly susceptible to catastrophe in the forms of famine, drought, plague, economic depression, tyranny, terrorism war and revolution. It will be a dangerous time to be alive.

So, symptomatically the world predicament might be summarily described in this way: Our massive human population has become divided into two unequal groups with the dominant minority employing an industrialized technology which puts debilitating demands on our finite and fragile planet while the entire species—all of us—is caught up in trends of behavior which are headed toward a global ecocatastrophe in the not-very-distant future.

Diagnostically, what do these troubling signs mean? What are the deeper sources of these symptoms? What really is going wrong?

Now we must probe for the structural causes of our massive modern malaise, because if we are serious about these conditions, our strategy must not just treat symptoms. A strategy which might make a significant, redemptive impact on our global crises and produce a more fortunate future must strike at the roots of the problem and heal where the hurts begin.

And where do these hurts begin?

1. First, they begin in the created order; in the elemental structures of nature and human nature. By design or chance, we have evolved as creatures with enormous potential and insatiable needs, and, ironically, situated in a habitat stocked with limited resources. We are perpetually "hungry" creatures driven by strong instincts for survival and self-realization in a world whose scarce need-satisfactions have been hard to get at and are now running out.

This dilemma has been intensified at this point in history because of the growing multitudes of people on the earth who are merely acting out their needs to live and actualize their potentials, and also because with scientific technologies we humans have been increasingly successful in getting into the world's limited supplies. Thus, in a word, a significant part of our global predicament here on the threshold of the 21st century is simply that our planet's pantry is too poor to satisfy the human family's basic needs "to live, live well, and live better" in the future.

2. Second, these symptoms can be traced to the ambiguous nature of reality itself. Every good thing in the world has within it the potential for going bad and it is only a matter of time or circumstance before it begins to self-destruct. Jesus of Nazareth was "right on the money" when he described the world as a field in which wheat is sown but mysteriously produces weeds as well. (MT. 13:24–30, 36–43). The biblical understanding of evil as the perversion of good is relevant to our experience in life that things which function so benevolently in the beginning and in some situations eventually become dysfunctional with time and as the situations change. Modern manufacturers did not invent breakdown and built-in obsolescence.

In the beginning, the scientific and industrial revolutions were not

without their ''weeds;'' no creation is ever perfect. However, over the past few centuries, in a world with a smaller population and an apparent infinity of natural resources, science and industrial technology have been employed to work miracles of liberation from drudgery, disease, ignorance, hunger, and premature death for hundreds of millions of human beings.

Sadly, now, these tools seem to be turning on us. In our present situation where growing masses of people are increasingly using a high-powered industrial technology and the earth's resources have become scarce, the ''seeds of destruction'' which are mysteriously planted everywhere in the soil of reality have been sprouting all over the place and threatening a horrible harvest. Our air and water are being poisoned. We are being dehumanized by machines and becoming somewhat like machines. Much of modern work has lost its dignity and meaning. The beautiful earth is being raped and left barren. The fear of being fried in a nuclear holocaust is everywhere. Thus another underlying cause of ''the world problematique'' is that, like everything else in existence, our scientific and technological miracles have become malevolent.

3. Third, the symptoms of our global crisis have their origin in the world's structures of power and political processes. Humanity has a basic need for government; to have its collective life ordered in such a way that the common good is served. To meet this need, there must be sufficient power, the power must be effectively exercised, and the power must be exercised for the welfare of the whole. Actual governments of course are much more complicated than this, but every type of government is organized around these simple principles. Furthermore, violation of any of these principles produces considerable problems for the body politic.

In light of these realities, there are at least three political reasons why our immanent future is in jeopardy.

i There is insufficient power in the world to deal with the critical issues which endanger humanity as a whole. No doubt such power is available throughout the world in pieces and potential, but power to be sufficient must be aggregated and organized in quantities commensurate with the job to be performed. Instead, much of the enormous power of the human race is fragmented, wasted and undeveloped.

ii Much of the power available for dealing with the critical issues of our time is squandered because of inadequate political skill on the parts of citizens and leaders alike. Increasingly, humanity is thinking and acting politically in the modern world, but many of our diminishing opportunities for averting disaster and securing a promising future are lost because of political ignorance and stupidity.

iii Most of the power in the world is not exercised for the common good, but for the special interests of dominant minorities. These classes of humanity are largely unrepresentative of the whole, unaccountable to the whole, and unconcerned with the whole. Nevertheless, they do profit from the whole. Normally, they pursue their own parochial interests throughout the entire world. Often these minorities rule disguised by democratic rhetoric or representative facades but they frequently use their power for means and ends which aggravate our planet's predicament.

Thus, the political part of our "problematique" is that there is inadequate government of the modern world to effectively promote the global good.

4. Finally, our future is threatened because the trends toward an immanent ecocatastrophe are systemic, massive and possess momentum. A trend is essentially a pattern of repeated and repeatable behavior or events. It has size, trajectory and speed and operates somewhat according to Newton's law of inertia insofar as a trend can be expected "to continue moving in a straight line unless something influences it and moves it out of its path." Furthermore, the behaviors which constitute the trend are usually repeated over and over because they are considered to be satisfying, respectable, the tried and true ways of doing things, or the best that can be done under the circumstances. Trends are a people's traditions, customs, habits, expression of cherished values; their "rules of the game." Many of the trends of our time protect human life and the planet. However, the trends described in *Global 2000* and *The Limits to Growth* are exceedingly dangerous because the behavior of so many people in the world promotes them. They also grow with exponential momentum; that is, they double in quantity geometrically rather than arithmatically. Then, too, they reinforce one another which generates vicious cycles which require complicated interventions. And they have sudden delayed impacts which provide no significant lead-time for remedial maneuvering.

At the crux of the issues, however, is the fact that these repeated patterns of behavior are no longer the best that can be done under the circumstances. They are proving to be extremely dissatisfying for human health and welfare. And as long as they are regarded as the respectable, tried and true ways of doing things, humanity resembles an accelerating train rapidly approaching a chasm where the bridge has been washed out.

To summarize this diagnosis: "the world problematique" exists because a dominant minority of humanity has made an inordinate use of the ambiguous tools of modern science and technology to satisfy their insatiable needs to survive and progress thereby setting in motion systemic trends of mass behavior and events which are highly detrimental to the planet and its living populations at a time when government in the world is inadequate to protect and promote the global good.

An Agenda for Cultural Reformation

This diagnosis of the modern world's predicament strongly suggests an ominous prognosis unless humanity and especially the dominant industrialized minority is willing and able to make changes in its present style of living. Actually, what the situation demands is a substantial cultural reformation in which some of our fundamental perspectives, priorities and practices must be rapidly and simultaneously challenged, abandoned or transformed into a new global synthesis.

Specifically, here is an agenda for changes which we need to make in our world and culture if this reformation to save the future is to be successful.

i Future-Consciousness. We need to shift our individual and organizational orientation away from the past and the preservation of hallowed habits and treasured traditions and focus on the selection and development of ways of living which will be appropriate and effective in the future.

Part of our predicament is rooted in nostalgia and the perpetuation of ambiguous practices which have become obsolete and dysfunctional. Part of our remedy will involve becoming much more conscious of the future, looking forward to anticipate change, and making innovative preparations for the things to come. The future, like much of the present, will be an "age of discontinuity" with the past. Many of our cherished customs relevant in a former day and time will be passe. We should "let the dead bury the dead" and concentrate—on midwifing a healthy, bouncing future.

We can begin this reformation to future-consciousness in our own lives just by reading a book such as *The Study of the Future,* by Edward Cornish, or by learning a method of forecasting such as scenario construction and trying it out on some interesting part of tomorrow.

ii Global-Vision. We need to expand our parochial horizons of the world to at least planetary if not solar and cosmic dimensions. The world is not flat nor does it end at the tips of our noses, the walls of our sanctuaries, or the best interests of our nation. We need to see that we are all part of a uni-verse, a single constellation of star-dust creatures whose decisions and destinies hang together as certainly as the Pleiades.

Part of our predicament has been caused by a narrow myopic understanding of what we human beings really are (individualism), what we belong to (tribalism), and what our best self-interest is (egoism). Thus, our redemption depends in part upon having our present spectacles exchanged for bifocals at least and soon learning how to operate a telescope. The future will be a drama acted out on a global scale and we must be able to see the whole stage and have a feel for the entire plot if we are to play our parts as "good guys."

We can advance this reformation to global vision for ourselves by reading one of the global studies such as *Mankind at the Turning Point* by Mihajlo Mesarovic and Edward Pestel, or by taking a sight-seeing trip to the Third World across the tracks in our home towns and thinking empathetically about it.

iii Holistic Human Actualization. We need to balance our eccentric pursuit of self-realization through the use and possession of material goods with other activities and resources which develop the full potentials of our human being. Perhaps, this change is more urgently required in the lifestyles of the dominant industrialized minority of the planet than the malnourished millions who struggle for life with primitive tools. Nevertheless, in neither case, should the deep dynamic urge to become, to grow, to actualize all our gifts and powers be unnecessarily ignored, repressed or wasted.

Part of our predicament is that humanity is power—poor at a time when our challenges require abundant and diverse human resources. Another part of our predicament is that by our concentration on materialistic need gratifications and attempts to satisfy every need with the ownership or consumption of something physical, we are rapidly exhausting the earth's natu-

ral resources, causing irreparable damage to our fragile environment, and becoming lop-sided, one-dimensional creatures in the bargain.

We are being called to a redemptive reformation which would help us become whole, multi-faceted persons, who are mightily "on the grow" socially, emotionally, spiritually, in knowledge and art, but somewhat more modestly in material goods. For example, we can participate in this reformation, add to humanity's reservoir of talent, conserve scarce natural resources, protect the environment, and meet multiple needs simply by taking public transportation to work and learning to sketch faces on the way. To be a whole, fulfilled human being, we really do not need a fully automatic, hydro-electric, saber-toothed, teflon-coated, suede-handled breadknife to cut our pumpernickel even though we have been assured by God herself that Donald Trump has one. Actually, we may be significantly less of a "mensch" if we do have one, while one of the best gifts we can give to posterity is the very best developed persons we can be.

iv Regulation for the Global Good. We need to reform the rules which govern our individual and collective behavior to discourage activities which serve exclusive, provincial interests, and sport activities which justly promote the general welfare of the earth and its entire human constituency. It is unrealistic to expect this urgently needed cultural reformation to succeed at all much less to succeed in time to avert disaster if we rely merely upon educational methods and voluntary compliance with a lofty but abstract ideal. Also, it is unfair to expect individuals and organizations who are vulnerable to one another to take risks in redemptive *avant garde* behavior when others are free to take advantage of their vulnerability. Even so, surprising numbers of people will go out on the point for the future and pay for it; not everyone makes a religion of caution.

The tools of government are needed to advance these behavioral changes. The public morality essential to a sanguine future can and must be legislated and enforced by the use of effective incentives and sanctions. If the morality of a 55 m.p.h. speed limit can be legislated, only loosely enforced, and thereby save precious fossil fuel and thousands of lives from auto fatalities, the ecoethics necessary to the salvation of the world's future deserve the same legal status.

Our predicament, however, as noted earlier, is partly grounded in a global power-vacuum where there is a relative absence of effective government which is responsible for the supervision and production of the global good. And this vacuum has been aggressively invaded, carved up, and zealously preserved by awesome national and corporate powers which largely seek their selfish ends and abuse the general welfare of the world as a political football.

No doubt, the lack of some kind of world government in our time is a serious obstacle to the redemption of our planet and its living populations. Perhaps some such government will evolve in time, and we might work to bring it into existence and construct it to do justice among the giants and the mini-people alike. For the moment, however, we are not without real, immediate opportunities to advance on this front of the reformation. Every organization on the face of the earth and every organization to which we

belong be it a nation, city, business, church, school, club, party or family, has a government with a body of rules, policies, regulations, and laws which can be reviewed and reformed to promote the global good, and the organization's system of incentives and sanctions can be employed to manage the compliance of the membership.

To do a redemptive deed for the welfare of the whole world, all we need to do is change some rule in some organization which serves too narrow a privilege to an enforceable policy which promotes the rights and welfare of all. The global good was radically enhanced when the laws of Protestant denominations were reformed to permit the ordination of women. Once-restricted lives have been given new opportunities for service and self-realization. A profession has been enriched. The Protestant church has increased its spiritual power and social esteem. The world is one quantum leap closer to the reign of justice.

v Popular Political Participation. We need to change our political style away from naive, cynical passivity to intelligent, realistic participation in our world's governmental processes. Government for the global good at any level is largely dependent upon people who have power, are skillful in its use, and are motivated to get involved in political activities. This whole cultural reformation is contingent upon the development of a new breed of citizens modeled by Maggie Kuhn, and defined by Ralph Nader as "professional citizens" who believe that they have the inalienable right to participate in making the decisions and rules which affect their lives, have a practical understanding of power and political machinery, and are dedicated to the proposition that governments, nations, corporations or churches should and can be made to serve the public interest.

Part of our predicament is caused by citizens who do not use their power, are uneducated in the exercise of their power, consequently they lose their power, get abused by power, and become contemptuous of anything that looks and smells like politics. Indeed, the world has been corrupted by power and certainly corrupted absolutely by absolute power which usually begins with the abdication of power.

Nevertheless, this vicious cycle is being broken in our time as the future draws near in the form of a global generation of individuals and organizations who are politically wise and willing to take the risks and accept the responsibilities of shaping up their world. These sprouts in the field of world politics are still a minority; the majority is still "silent" as Richard Nixon so proudly reminded us. So, fortunately, there is still room in the ranks for us, and we can start our political education or careers as professional citizens and give the planet a push toward better government by analyzing our children's tactics to get us to do exactly what they want, reading a book such as *Who Runs Congress?* by Mark J. Green *et. al.*, lobbying church judicatories to support church union, or by participating in the political actions of the Sierra Club or Common Cause.

vi Survival and Justice. We need to restructure our values by subordinating all our other interests to our continuation as a species and the equalization of rights, resources and responsibilities among all the people on the earth. In our time, survival and justice must be regarded as Siamese

twins, or simply as different sides of the same coin with which we will pay for a benevolent future. Humanity cannot survive without justice, and survival without justice is not human. From this time forward, until our cultural reformation is secure, the pursuit of these two bread-and-butter values must dominate every other concern. Even holistic human actualization which is a value of enormous importance and generates precious resources for the global good must be regulated to serve the survival of our race and justice in our affairs.

Our situation is that at this very moment we human beings are an endangered species whose future existence is imperiled by heightening probabilities for a multitude of human disruptions such as nuclear war, violent revolution, economic collapse, and natural disasters such as famine, plague, or environmental breakdown. The single fact which makes more sense of this predicament than any other is that the dominant industrialized minority of the planet is pursuing a social Darwinian strategy which is organized around the top priority of assuring their own survival as the fittest even if that involves the demise of the rest of the world. This strategy is designed as a contest of unequals, gives advantages to the strong, has lead to astronomical inequalities, and produced an unconscionable system of global injustice in which the weak get weaker and the strong add to their strength. It was sometimes justified with the teaching of Jesus that "to everyone who has will more be given, and he will have abundance, but from him who has not, even what he has will be taken away." (Mt 25:29). The Reagan—Bush version of this Wild West strategy has been to draw their wagon train of Cadillacs into a circle and wait till the "Indians" starve, or sell them guns and missiles so they can help each other hasten into the Happy Hunting Ground. The flaw of this strategy is that if an ecocatastrophe or holocaust happens there may not be any human beings fit to survive and the earth might well be inherited by the not-so-meek mosquito.

No doubt, it is not just the dominant industrialized minority but the whole human race which is engaged in this quest for values which lead to injustice and destruction. But the power which this minority brings to their quest is sufficient by itself to send the world to hell.

As a remedy, we need a strategy which gives top priority to giving all of humanity an equal opportunity to survive and be actualized. This strategy must be designed for cooperation among unequals, give special consideration to the weak, radically reduce the gap between the rich and poor, and secure a system of justice for everyone.

These bread-and-butter values of survival and justice provide the fundamental nourishment which enable us humans to reach out and touch one another in trust and friendship and love. This part of the cultural reformation needed in our tide actually anticipates the future government of love in the world which was forecast by Jesus of Nazareth. And we can participate in its coming and encourage it along the way by actions such as organizing a support group for Bread for the World in our communities, managing our church's investments with a view to corporate social responsibility, or adopting an orphaned child from a Third or Fourth World Country.

vii Multiple Simultaneous Reaction (MSP). We need to radically revise our approach to systemic problems such as "the world problematique" from making single, sporadic reactions after a situation has become critical, to making a set of synchronized anticipatory interventions before the situation becomes critical.

The success of the cultural reformation to redeem our future cannot be achieved by just one or a few of the transformations which make up this strategy. To work and work effectively, the entire series must be placed concurrently in operation. Equally necessary, the complete set of changes must be preactively started in motion as soon as the problems are anticipated and analyzed. Attacking an embryonic crisis with several concerted early interventions is the only way this game can be won. The most common ways to lose it short of a total default is to do "too little" or do it "too late;" some occasional attention to a few of the symptoms, a tardy application of a few of the cures is the expensive formula for failure.

This reform of our strategic style is necessary because to redeem the future we must arrest and redirect a series of hell-bent trends which consist of human behavior which are massive, mutually reinforcing, still somewhat need-satisfying, respectable and even sanctioned by secular and religious authority. These trends also grow by leaps and bounds as the world's populations of people and machines increase, and their disastrous consequences often surface only after it is too late to avoid the harm. This approach of multiple simultaneous preaction (MSP) is also urgently needed right now because the popular method of dabbling "too little" and "too late" is wasting precious lead-time and opportunities to effectively intercept the global crisis.

Thus we may be able to redeem the future if we will practice preventive medicine on "the world problematique." There is yet enough time to save the patient but the time to begin the treatment is now.

The procedure is primarily to start or support the trends of the redemptive cultural reformation in our own lives, families, professions, churches, schools, businesses and governments. We can take the offensive and promote the healthy conditions of future-consciousness, global-vision, popular political participation and governmental regulation for survival, justice and holistic human actualization before disease sets in or gets any worse. We can build up that part of the global malady where we have our greatest interest, experience and influence, and get it jogging in the direction of a preferable 21st century.

Secondly, and of no lesser importance, we can keep our fingers on the pulse at sensitive parts of the global body, at home and abroad, and make periodic checks on the rules and the trends which individuals and organizations are following. We can look for symptoms of trouble, the early warning signs that the viruses of "the world problematique" are attacking the ecosystem at a vulnerable spot. If we have been successfully promoting the trends to health, such occurrences will become less frequent. However, when this does occur, an early diagnosis and a preactive treatment of our mix of redemptive ingredients by a corps of "professional citizens" may be all that is needed to arrest the start of a vicious cycle of the predicament.

Also, this will be much less expensive than later social surgery on a town or the funeral of a religious denomination.

So, that's my plan: a even-starred constellation of changes in vision, values and behavior which could serve as our Polaris to a promising Third Millennium. It is a strategy for a significant cultural reformation which could give humanity a new foundation from which to explore and evolve toward our mysterious and malleable destiny.

Power, Ambivalence and Hope

Throughout this article, repeated reference has been made to "we" as the principal subjects of the discussion. Sometimes this "we" referred to our identity as the whole of humanity and, even more inclusively, to our commonality with the earth and all its creatures. The solidarity of the entire ecosystem has been hammered home. Sometimes, however, this "we" implied a more peculiar group, and the identity and function of this "we" *vis-a-vis* "the world problematique" and global redemption beg for some further explication.

"We" are main-line Americans: Protestants, Catholics, Jews and many other varieties of faiths. As such, we are a significant part of the dominant, industrialized minority in the world who possess and enjoy "the lion's share" of wealth, power, status and opportunities for a long life, health, prosperity and happiness.

Second, we are part of the American upper or middle classes which makes us members of the industrial world's socio-economic elite.

Third, we are citizens of the richest, most powerful nation on earth which has been described as a Religious Establishment, a circumstance which increases our power and opportunities to shape the world and benefit from it.

Add to these credits that many of us are white in a color-coded caste system, formally educated sophisticates among illiterate masses, male or authenticated by males in a patriarchal civilization, and heterosexual in a "straight" society which discriminates against "gays."

Further, we are the super consumers of scientific and technological goods and services. Through our investments we are the owners of real estate, factories, businesses and banks. As Christians we are identified with the globe's most popular and prestigious God. And in a world shaking with every kind of insecurity, we have a Noah's ark full of insurance policies to buff the blows of nearly any accident and disaster including death, if not taxes.

Of course, we do not feel the extent of our privileges and power because we continue to define our needs and expectations at ever-escalating levels, because we compare our own seemingly modest lifestyles with that of the Ewings of "Dallas" and the real Rolls-Royce rich of the world whom they symbolize, and because we have become increasingly paranoid about the less fortunate majority of the earth's population who want to share an American middle-class standard of living, some of whom threaten to take the whole world apart if they are denied.

It is we who have drifted the globe toward disaster. It is we who have blindly caused "the world problematique." It is we who profit from the planet's predicament. It is we who perpetuate the social Darwinian strategy which robs the poor and grinds the faces of the weak into the dust.

As such, we may not be guilty for creating this situation, but we are responsible for its continuation or reformation.

There is no doubt that the rest of the world is our accomplice in making the mess; even victims have some responsibility for their plight. True, too, we suffer from our own crimes, but disproportionately to the rest of humanity and without much notice of the harm we are doing to ourselves. Pogo's indictment has enough evidence to support it: "We have met the enemy" he said, "and they are us." We have also met our victims and we are in their ranks as well.

Therefore, it should come as no surprise to any of us when we discover that we are somewhat ambivalent about repenting our endangering traditions and making the transformations necessary for global redemption. On the one hand, we enjoy our privileges and power and aspire to increase them; Saul Alinsky identifies us as the "have-some-want-mores" among the world's classes. We are relatively comfortable and secure in the American way of life and feel no strong urge to alter it significantly, even though we do have our complaints. We dream of continued progress in the same cultural directions which we have followed in the past, making only fine-tuning adjustments along the way. We have a strong human instinct to keep on doing business as usual even when the bottom of the market begins to fall out.

On the other hand, we are not entirely insensitive to injustice, the needs of the poor, the welfare of the earth, and humanity as a whole. As human beings, we have significant capacities for compassion and generosity and, as Americans and Judeo-Christians, we are notorious, even respected, for our charitable contributions to the world's unfortunates at home and abroad. We also like to think of ourselves as a pilgrim people, born from the mating of a religious reformation in Europe and a political revolution on our native soil; a change-cherishing people who are always on the move to something new and different and somewhere closer to challenge and fulfillment. We have come to our present place in history by alertly and opportunistically riding the winds of history. Like the eagle which is our totem and which, ironically, we have put in peril, we have often built our nests on mountain tops and yearn to soar toward the moon and the stars.

At the moment, however, most of us have not yet resolved this schizoid condition which plagues our consciences and prevents us from throwing our weight fully in one direction or another. On balance, many of us are somewhat hung-up about whether we want to seriously make the changes needed for global redemption or stick with the game plan which has helped our team to score. This ambivalence has often turned most of us into mugwumps—Jesus would say "hypocrites"—with our mugs mouthing the rhetoric of reform and revolution and our wumps heavily reclined upon the status quo. Who among us has not prayed, "Thy kingdom come, thy will be done ... but not right now."

This article began with an affirmation of hope in the future of the 21st century, and the long-range future of humanity and the earth. However, I should say that I do not hope easily and I will not hope blindly. I do not come from Missouri, but I went to school in Missouri, and I believe that anything which we really can or should hope for must be based upon an informed experiential assessment of both the limits and the potentials of reality. Some people would not call that genuine hope. St. Paul, for example, wrote that "hope that is seen is not hope" (Rom. 8:24) but then Paul had a gift for making gross overstatements.

However, we all know that this is a time of great hunger for hope when many people throughout the world are feeding on impossible dreams which lead to disillusionment and despair, or low-calorie expectations which nourish little more than rationalizations of things as they are. Pseudo-hopes hope for too little or too much. Real hope appraises a situation in terms of the possibilities and probabilities of the things to be hoped for. All of us have had ballooned hopes burst in our faces because they were too full of air. And who among us hasn't felt the pangs of chagrin after we found out that there really was a brass ring to be snatched on the merry-go-round? Real hope does not set us up for high-risk disappointments, nor does it rule out the inevitability of surprise.

My estimate of the universe we live in is that it is penultimately ruled by change, evolving by spurts and flows toward ever-new beginnings and that it has a flexible future which can be significantly shaped by agents with power and preferences. The whole creation is energized with Life and breathes by breaking up the old and building up the new. Reality moves toward its mysterious and malleable destiny through the oscillating processes of death and birth, chaos and creation, destruction and construction. We are part of a rock-and-roll cosmos which dances to the antiphonal rhythms of repentance and resurrection, and the future of each and all of us depends on how gracefully we move with this world-shaking music.

My estimate of our present moment in history is that it is a time when a worn-out world of once functional perspectives, priorities and practices is terminally ill and sure to expire, and that a world of new and better ways of living together is trying to be born. The present season throughout the globe is a winter of deep discontent with traditions which no longer work and technologies which threaten to betray us. Perhaps many of us are still cozy with our Strohs by the fire, but nowadays everyone is thinking and talking about the advent of Spring. Even those of us who prefer or profit from February are starting to make some plans and preparations for May.

That our Winter will eventually yield to Spring is nowhere in serious doubt. "The times, they are a changing." History and humanity are on the move. However, when the Winter will end and what kind of Spring it will be is presently not clear and certain.

We cannot hope for an immanent realization of the reign of Love in our world. Unfortunately, Jesus' forecast of the coming of the Kingdom of God in his own generation was a miscalculation and one which we can not realistically project for our own. Humanity has traveled a long way from Eden and its wanderings have always tended eastward toward the sun. But

we are not within shouting distance of the New Jerusalem, the Age of Aquarius, or the peaceful Global Village and no one is exactly sure how to get there.

However, a growing prophetic minority has emerged in our time throughout the world which is heading in promising directions and has begun some new traditions and trends which I believe can move humanity a giant step or two or three toward the Most Preferable Future which is still somewhat beyond the horizon. These individuals and organizations have read the signs of our times in the hurts and hopes of the earth and its living creatures. In both dramatic and everyday ways they are demonstrating some of the preferable possibilities of a new age and significantly increasing the probability of their realization in the future.

In 1982/3, thirty-five out of fifty state legislatures were moved to ratify the Equal Rights Amendment to our Constitution. This movement came within a hair's breadth of reforming a fundamental law of our society in the direction of justice and, in the process, thousands of formerly politically passive and ignorant citizens on both sides of the issue became participants in governmental processes and grew in wisdom and skill about how to influence power structures.

Recent space shuttle flights have experimented with removing manufacturing technology from our globe into space. One of the sponsors, Johnson and Johnson, is convinced that drugs of higher quality and lower cost can be produced in the zero gravity of orbit than they can on earth. G. Harry Stine, in his book entitled, *The Third Industrial Revolution,* argues that all the necessary scientific and technological developments are already available and the day will probably come when humanity will mine the astroid belt for natural resources, locate much of the polluting industry on the moon or in orbit, and allow the earth to return to its pristine purity as a paradise for the human race.

On June 12, 1982, an estimated eight hundred thousand people gathered in New York City's Central Park to show their united support for global peace, reduction of dangerous nuclear armaments, and national spending priorities which contribute to hurting rather than helping the people of the world. It was the largest such congregation of citizens in the history of our country. As it marched toward its meeting ground, it "stretched for more than forty city blocks, completely filling both Fifth and Seventh Avenues," stopped virtually all midtown Manhattan traffic, and was declared by one of its leaders to be "just the beginning."

Nearly thirty years ago in the 1960's, an international movement emerged which has developed into the World Future Society. By 1989, this organization had a membership which included many of the planet's most renowned and resourceful scientists, science fiction writers, medical doctors, actors, lawyers, philosophers, engineers, clergy, politicians, corporate managers, et al., from eighty nations. Through its publications such as "The Futurist," its Global Conferences on the Future, its World Future Network and the individual activities of its members as authors, organizers, teacher, inventors, researchers and consultants, this group of futurists is one of the

most effective catalysts in creating a new future-consciousness and global vision in every area of human culture.

Finally, as I worked on this article, I was often disturbed and distracted by the noise of the next door neighbor's kids stomping on aluminum cans to flatten them for recycling. My first impulse was to be provoked until I realized that they were practicing already what I was only preparing to preach. Eventually, I got up from my desk and went to the window and what I saw I hope than I shall never forget: Michael, Steven and David, adolescent citizens of the 21st century conserving their planet's precious resources, and with them, their sunny-haired little sister, Laura Marie, age two, weighing in at about 27 pounds making her impact on the future by trying to stamp a dent in a Dr. Pepper can.

There are so many more "signs" of the coming cultural transformation toward global redemption to which one could point in population control, natural resource conservation, environmental protection and socio-economic justice. Undoubtedly, we need a catalogue of these encouraging events and trends toward the 21st century which would not make the Global 2000 projection any less real or threatening, but such a report could dispel some of our pessimism and show us how and where to take hold of the world to fashion a favorable global future.

So there is hope. And the hope is more than wishful thinking. It is real hope grounded in the experienced possibilities of our situation. However, it is a tenuous hope and a contingent hope. This cultural transformation toward a redemptive future cannot be assured at all and probably will not be achieved unless we American Christians and Jews are able to resolve our ambivalence about it and throw our full weight on the wheel of history to turn it toward the new global synthesis. Strategically, we are really that important. There are other powerful groups in the world at this time, but it is unlikely that any other group has more resources and opportunity to shape the future for better or worse, for richer or poorer, than we. What will happen in the future depends significantly upon what we will do from now on. I can think of several scenarios.

i We will resolve our ambivalence in favor of the status quo. If we are as powerful as I think, we will thus make the critical contribution to an inevitable ecocatastrophe. However, if the messianic minority gains sufficient momentum, we will be dragged kicking and screaming into a future which is not our own and at enormous cost.

ii We will remain ambivalent trying to maintain our balance, satisfying our schizophrenic values, and staying fully uncommitted to any significant plan. Mostly, we will drift, but we will also use our resources and opportunities for cultural transformation in small occasional doses and gradually surrender the world to the Devil with a strategy of "too little and too late." If by some miracle this mugwumpery does not lead to eventual disaster the future which is born from it could be so deformed from bad compromises that it might better not have been birthed at all.

iii We will resolve our ambivalence in favor of cultural transformation and take up a position in the rearguard of the prophetic minority. We will make a commitment to move toward global redemption but at our own

speed, in our own way and at a safe distance from the point of the column. The preferred future will be able to count on our support and we will look forward to becoming a part of it sooner or later. We will choose not to be too *avant garde* about justice or other needed developments, and we will much prefer to embrace innovations only when they have become the new traditions. After all, what could it matter if Johnson and Johnson, the World Future Society, peace activists and the Laura Maries of the world—Jesus would say the children, harlots and tax collectors—enter the redeemed future ahead of us just as long as we get there. Perhaps when we get there, however, "there" will be someplace else.

iv We will resolve our ambivalence in favor of cultural transformation and become a part of the messianic minority on the frontiers of the future.

In this scenario we will voluntarily and quickly reform our individual and organizational life-styles and become models of the future we prefer. We will also join with other prophetic groups and use our collective powers to promote the changes which are necessary for global redemption. Through our contributions, strong new trends in future-consciousness, global-vision and holistic self-actualization will become dominant. Through our efforts, equitable "rules of the game" will be established and governments will serve the global good. We will teach the weak political skills, and break the vicious cycles which have long held humanity in pain. We will be preactively vigilant for the health of our entire ecocommunity. And as we do these things, justice will begin to trickle into the dry streams of our common life and eventually become a pure and mighty river from which all the peoples of the earth can drink, satisfy their thirsts and live.

Conclusion

I think that this last scenario is the way we American mainstream Christians and Jews ought to go. I also have some real hope that it is the way we will go. It is a role which is commensurate with our power, our heritage, our own best interests and the best interests of the globe. It may well be the task in history for which we were created and the achievement for which we will be best remembered in the future.

I know this way will be difficult and costly for us. Speaking personally and symbolically, I have had to give up my old eight-passenger eight-cylinder, gas-guzzling Olds. I was a little sad about this loss because it still worked pretty well and was the most comfortable car, the nicest driving car, I've ever had. Like the rest of my American Protestant culture, I got it second-hand and at a very cheap price. Financially, I could still afford it, but the world and the future could not afford it. And, increasingly, I became aware that it was a source of poison to both my body and my soul. "To live, to live well and to live better" in the future, I had to give up my old Olds.

But this preferred scenario will have its payoffs too. Again, speaking personally and symbolically: years ago, at a time of crisis and new beginning in my own life, I bought an old house which was in such bad condition that nobody else seemed to want it. It had a good foundation and structure

but everything inside and out was in desperate need of remodeling and repair. I used to say that it was a "house designed by an idiot and unloved since the time it was built." I didn't know what I was getting into when I started to fix it up, and I began the task with little more than imagination and the need to make me a home. There were times when I could hardly stand to live amid the chaos of recreation, times when my life-style was strapped by the cost, and many times when I vowed that when the present project was finished, I would never ever lift a finger to fix anything else. People more realistic than I tell me that my house will never be finished: there will always be something more to do. And sometimes I think they are probably right. But, in the meantime, my old house has become a comfortable and beautiful home which has enormously enriched my life and which I love to share with my friends.

Don't tell me our world cannot be fixed! The future of our global home and human family is worth more than everything we've got!

Toward a Theology of Hopefulness

Stephen A. Sanders

How do we view the future? Is it a frightening abyss of potentially destructive proportions; or is it the realm of God's providential care and direction? How we answer this question largely determines whether we as believers will be effervescent and hopeful or flat and pessimistic in the present. Ironically, it is our view of "things to come" that determines our capacity to cope with the challenges of today.

We can demonstrate the truth of the above statement by the discoveries of several human sciences. Following a cursory look at their findings, a theory of Christian hopefulness will be developed. We will then look into the biblical record. Finally, the practical implications of this theology will be briefly examined.

Sociology

The sociologist Peter Berger notes that humanity enters the world with an "unfinished" character that is instinctively unspecified. In other words, a "world" must be fashioned by man's own activity. He wrote:

> Like the other mammals, man is *in* a world that antedates his appearance. But unlike the other mammals, this world is not simply given, prefabricated for him. Man must *make* a world for himself. The world-building activity of man, therefore, is not a biologially extraneous phenomenon, but the direct consequence of man's biological constitution.[1]

Given this fact, man must find his place by means of a conversion to a culture, religion, philosophy, or system of thought. The resultant viewpoint, or combination of viewpoints, determines one's interpretation of existence and provides tools for understanding the vicissitudes of life.[2]

Chaplain (CPT) Stephen A. Sanders is a graduate of the University of Arkansas and New Orleans Baptist Theological Seminary. He is a minister of the Christian Church (Disciples of Christ) and is chaplain of the 97th Signal Battalion in Sandhofen FRG.

---

[1]Peter L. Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion* (Garden City, New York: Doubleday and Co., Inc., 1967), p. 5.

[2]Idem, *Invitation to Sociology: A Humanistic Perspective* (Garden City, New York: Anchor Books, 1963), pp. 50–52.

Philosophy

Early in this century, a German philosopher named Hans Vaihinger wrote a book entitled *The Philosophy of "As If"*. In it, he maintained that humans largely choose the way they view life. They do this by acting "as if" certain things are true even though their certainty is inconclusive.[3] "As if" truths are adopted for the sake of convenience, comfort, and social order. He noted that these "fictions" are essential, for without them one could never move beyond present experience in formulating a vision of the future.[4]

While Vaihinger's ideas may initially sound foreign to believers, his ideas can be correlated with the concept of faith. He advocated taking a part of reality and making it normative for evaluating all else, i.e., treating a hypothetical truth as if it is a proven truth. According to this line of reasoning, one's view of the future is dependent on the "fictions" one adopts. Vaihinger, and similar philosophers such as Immanuel Kant and Jeremy Bentham, have shown that nature cannot be known directly, but only apprehended through the medium of ideas.

The philospher Alfred Schutz has studied the role of idea systems, or stocks of ideas, that enable one to "gear" into the world and unite scattered experiences into a cogent whole. These traditional patterns, when combined with one's own experiences, enable various elements within the horizon of consciousness to become relevant or noticed.[5]

To summarize, modern philosophers view the individual as "structurally open." Jean-Paul Sartre has spoken of man as a creature who can "be" in a number of different ways. In spite of cultural conditioning and peer influences, the choice is still up to the individual.

Psychology

Individuals with an anxiety toward the future show a remarkable background pattern. They gaze fearfully at the future because beliefs and patterns established in childhood are being replayed on the stage of current relationships. In childhood, anxiety-prone individuals learn by example and unpredictable treatment to grow up feeling that the universe is out of control. This, in turn, leads to specific expectancies that certain negative events will inevitably happen.[6] In short, a fear of the future is often one's dysfunctional family universalized and projected onto an equally dysfunctional ontology and worldview.

[3]William R. Miller, *Living As If: How Positive Faith Can Change Your Life* (Philadelphia: The Westminister Press, 1985), p. 107.

[4]Richard B. Steward, *Helping Couples Change: A Social Learning Approach to Marital Therapy*. Frwd. by Carlfred Broderick and Alan Gurman (New York: The Guilford Press, 1980), p. 26.

[5]Richard M. Janger, *Introduction to Alfred Schutz: Reflections on the Problem of Relevance* (New Haven: Yale University Press, 1970), p. xii.

[6]Miller, *Living As If*, pp. 39–40.

Theology

Many recent theologians have noted themes similar to those found above. For Karl Rahner, the human race is restless and questing, impelled to reach out to the unknown. His unrestricted questioning of the future implies a corresponding unrestricted, infinite object.[7]

In his writings, Wolfhart Pannenberg noted man's "world creating" capacity. Man becomes lord of his universe and future by means of the artificial world he spreads between himself and his surroundings. This "world", from a phenomenological perspective, is an accomplishment of the imagination. In that sense, a world view possesses something of the character of a model.[8]

A New Vision

Given the fact that man must generate his own world, the outline of a theology of hopefulness emerges. Religion can be redefined as that cluster of myths, hopes, images, rites, and customs that has the capacity of binding (the Latin word for "bind" is "religare") the various strands of life together into a meaningful whole. Human history teaches us that religion will be foundationally cast in the form of stories, because human beings have an innate need to tell and hear stories to live by. By means of the stories of faith, people can assemble their pasts, cope meaningfully with the present, and cast a hope for the future.[9] Religious images bolster mankind's intuitive predisposition toward trust in existence.[10]

Religious images have this power because, in the terminology of theologian David Tracy, they are "classics". A classic is a text or series of images that vexes, provokes, and challenges one's present horizon of understanding. The picture of God contained in Holy Writ challenges an individual to believe that in spite of contradictory evidence, the future bodes well for mankind. Religious stories have the capacity to catch us up in revised understandings and disclose a new world of possibilities, actualities, and destinies.[11]

Theologian Edward Farley expresses the reinterpretive power of faith with the term "portraiture." Participants in the faith community assimilate the originative events of faith and grant them decisive significance for the way they "intend" or interpret their existence.[12] Hopefulness becomes possible when love is considered the controlling *telos* or meaning of existence.[13]

[7]Paul Avia, *The Methods of Modern Theology: The Dream of Reason* (Basingstoke: Marshall Pickering, 1986), pp. 113–14.

[8]Wolfhart Pannenberg, *What is Man? Contemporary Anthropology in Theological Perspective* trans. Duane A. Prieve (Philadelphia: Fortress Press, 1970) pp. 24–25.

[9]Harvey Cox, *Seducation of the Spirit: The Use and Misuse of People's Religion* (New York: Touchstone Books, 1985) pp. 9–14.

[10]Richard Viladesau, *Answering For Faith: Christ and the Human Search for Salvation* (New York: Paulist Press, 1987), p. 13.

[11]David Tracy, *The Analogical Imagination: Christian Theology and the Culture of Pluralism* (New York: Crossroad, 1981) pp. 102–10.

[12]Edward Farley, *Ecclesial Reflection: An Anatomy of Theological Method* (Philadelphia: Fortress Press, 1982) p. 207.

[13]Ibid., p. 228.

To summarize, when an individual is converted to the "world view" of faith, a new system of thought begins to refract and reinterpret his environment. The world is remade into a place less hostile because it has been visited by a beneficient deity. Because this deity reveals himself as love, a person is free to begin living "as if" love and goodness are stronger than hate and evil. Childhood inconsistencies and abuses are gradually overcome by the knowledge that love stands at the heart of the universe. An infinite answer is found to man's infinite questioning. The institutional church emerges as a medium of this new intersubjectivity, helping the individual maintain this new and hopeful consciousness.

By means of redemptive existence, wholeness is brought to one's life. The result is a sense of overall purpose and unity. Because the believer senses that his life is in God's hand, the terrors of existence and the uncertainties of the future are gradually muted and controlled.

Biblical Application

The sense of hope for the future herein described can be discerned in the biblical record.

Jesus no doubt had a keen sense of confidence concerning the future. In Mark 4:26–29, the little parable of the seed that grows "on its own" (lit. *automate*) gives a window to the inner life of Christ. The whole tone of the story shows that he believed the coming of the Kingdom is dependent on God, not the work of humanity. Jesus knew that God would see his good work through to completion. A quiet confidence in God and the future animated Jesus' soul and rescued him from feverish overactivity or despair.[14]

While Jesus never allowed his belief in God's providence to produce quietism, he would nevertheless be perplexed by the pessimism with which we face the future. Whether on the stage of human history or in the individual human heart, he viewed the rule of God as a mysterious and fruitful certitude.[15] With this confidence, he was able to face death—on a cross.

The cosmology of the Colossian Christians was a blending of influences from a potpourri of Jewish sources, gnostic "myths", the pagan practices of ancient Mesopotamia and Persia, and local superstitions. According to their view, earth, as center of the universe, was surrounded by invisible powers hostile to humans. As a means of protection, an elaborate calendar evolved, complete with unlucky days and magical procedures to ward off evils.[16]

Paul argues that Christ, as head of the universe, has captured the elemental spirits of this age. He encouraged the Colossians to no longer view the world as an exceedingly dangerous place because "every power and authority in the universe" is now subject to God. In similar fashion, Paul

[14]Peter Rhea Jones, *The Teaching of the Parables* (Nashville: Broadman Press, 1982) pp. 105–07.

[15]Lamar Williamson, Jr. *Mark* in *Interpretation: A Bible Commentary for Teaching and Preaching* (Atlanta: John Knox Press, 1983) p. 98.

[16]Leander E. Keck, *The New Testament Experience of Faith* (St. Louis: The Bethany Press, 1976) pp. 114–16.

would find the idea of contemporary believers cowering before the obtuse abstractions of futurists to be beyond his understanding.

Practical Application

What does this sense of hope look like in everyday living? Three Christian writers have captured the essence of it.

Langdon Gilkey has written one of the most compelling documents of our time in his book *Shantung Compound.* Following his graduation from Harvard in 1941, Gilkey became an American educator in China. Once the war started and the Japanese captured his area, he was marched to a "detention center" along with fifteen hundred British, French, Canadian, American, and Dutch prisoners. Faced as they were with an uncertain future and the constant threat of scarcity, Gilkey discovered a side of man he had previously not observed. He wrote:

> People generally—and I know I could not exclude myself—seemed to be much less rational and much more selfish than I had ever guessed, not at all the "nice folk" I had always thought them to be. They did not decide to do things because it would be reasonable and moral to act in that way; but because that course of action suited their self-interest. Afterward, they would find rational and moral reasons for what they already determined to do.[17]

A dramatic illustration of the above diagnosis of humanity came when twenty-one hundred American Red Cross packets arrived at the compound. The shipment represented seven and one-half parcels for each *American* internee, but only one and one-half parcels for each prisoner in the camp.[18] Rather than do that which was noble, some of the Americans were willing to watch others starve as long as their group had the security of a steady food supply.

Not all, however, were this selfish. Gilkey noted that those believers firmly grounded in the "horizon" of Christian symbols found themselves more capable of coping. Belief that God would provide their needs enabled the better part of their nature to be nurtured and released into faithful encounter with this difficult situation.[19] Their convictions concerning God's providential care gave them the confidence there would be enough to go around.

John Claypool, a contemporary preacher in San Antonio, has graphically captured this sense of hope in the following story. He once had a minister friend who was called out late one night to the hospital. When he arrived he found a mother who was a member of his church sitting in the hallway. Earlier that evening her son had been badly injured in an accident and her husband, on hearing the news, had collapsed with a heart attack. She sat alone in the corridor while behind the walls her son and husband battled for their lives. The minister sought to comfort her as she wept in anguish! After a time she looked up and said. "This all looks terrible and

[17]Landgon Gilkey, *Shantung Compound: The Story of Men and Women Under Pressure* (New York: Haper and Row, 1966) pp. 89–90.

[18]Ibid., pp. 102–03.

[19]Ibid., pp. 198–200.

hopeless just now, but I'm not going to come to any conclusions until God gets through with this.''[20]

Nelson Price of Marietta, Georgia looked out his study window one day and saw an incarnation of spiritual confidence. He wrote a poem.

> Be like the bird in flight
> Pausing on boughs too slight,
> Feeling them give way, yet
> sings
> Knowing that it hath wings.[21]

The predictions of futurists can sometimes look quite intimidating; but on the basis of *what* we know and *whom* we know, we can refuse to give way to despair. We worship the God of surprise endings!

[20]John Claypool, ''Jericho Surprises,'' *Net Sermon Resources* ed. Herb Miller (March 1984) p. 4.

[21]Nelson L. Price, *Farewell to Fear* (Nashville: Broadman Press, 1983) p. 29.

Many Paths to One God? An Examination of the Copernican Revolution of John Hick

R. Stephen Powers

"Chaplain," asked the young sailor," does it really matter what religion you belong to? Aren't all religions simply different paths to the one God?" That's a good question. As our religious pluralism continues to fragment and enrich our society, and as Chaplains from outside the Judeo-Christian Tradition are brought on active duty, this will be a question more and more service members will be asking, whether in formal sessions or in the galley or barracks. Part of "giving an answer to all who ask" (I Peter iii.15) involves wrestling with this issue. As Temples and Mosques spring up around the country, I believe military chaplains will be in the forefront of helping ordinary people make sense of the increasing and bewildering choices available on the religious landscape. Are all religions equally true? Are they simply different paths to the same God (as conventional wisdom holds)? A critique of one of the leading philosophers of religion may assist us in discussing this issue with ordinary sailors, marines, soldiers and airmen.

The Problem Stated

Is there one true religion? From a philosophical standpoint, it is illogical that various religious bodies should each claim to have ultimate truth of the Divine, each say different things about the Divine and our experience of Him and yet all be correct. The question, then, arises: how can we understand the conflicting truth claims of world religions from a global and historical standpoint? Is there any way possible for us to make sense of the conflicting truth claims?

This problem is especially acute for the Western tradition with its philosophical roots in the Judaeo-Christian tradition. A part of the Christian tradition has always been a claim to exclusivity: that is, that ultimate truth

Chaplain Powers, LT, CHC, USN is on the staff of the Naval Air Station Memphis. A part of his duties is the "Other Faiths Coordinator," facilitating Muslim, Jewish and other religious traditions. He is endorsed by the Episcopal Church.

has been revealed in the person of Jesus Christ. The very words of Jesus say, "I am the Way and the Truth and the Life: no man cometh unto the Father, but by me" (S. John xiv.6).

If Christianity *is* true in this exclusive sense, then what are we to think of other religious traditions? Are they false and without any validity? Few thoughtful people are willing to cast all non-Christians to the fires of Hell, especially if they have devoutly practiced another religion. At first blush, it does seem "less than generous" for Christianity to have the only keys to the heavenly club.

The problems are further compounded by the practical difficulties imposed by the pluralistic demands of the various military Chaplain Corps. Eventually all branches of service will have Islamic and Buddhist Chaplains. We as Chaplains of the Judaeo-Christian tradition will be asked about this by those who pound deckplate or dig foxholes.

Professor John Hick, in his book *God and the Universe of Faiths* proposes a sweeping and radical solution to the problem of conflicting truth claims. I intend to examine Hick's proposal in light of the difficulties it both answers and poses, and ask whether, in trying to satisfy the needs of philosophy, Hick forfeits something of value in Christianity.

The Problem According to Hick:

Hick poses the problem this way,

> [Each of] these different religions [Christianity, Hinduism, Islam, Buddhism] each profess to be true. Are we to then say that one is true and the other false ... (Hick, *God and the Universe of Faith,* 100).

Hick rejects the possibility that religion is a purely subjective matter, with no real basis in objective reality. (Hick, *Universe,* 100). He also rejects the notion of extreme exclusivity, such as found in the theology of Karl Barth, and the practice of the mediaeval Roman Catholic Church (Hick, *Universe,* 120). Given the Christian concept of a God of love who wills the salvation of mankind, Hick questions,

> ... does not the divine love for all mankind, and the divine lordship over all life, exclude the idea that salvation occurs only in one strand of human history, which is limited in time to the last nineteen centuries and in space virtually to the western hemisphere? If God's love is universal in scope, he cannot thus have restricted his saving encounter with humanity. If God is the God of the whole world, we must presume that the whole religious life of mankind is part of a continuous and universal human relationship to him. (Hick, *Universe,* 100)

How is it possible for these different religions, each possessing a conflicting truth claim, to all be true? Especially since,

> ... whether one is a Christian, a Jew, a Muslim, a Buddhist, a Sikh, a Hindu—or for that matter a Marxist or a Maoist—depends nearly always on the part of the world in which one happens to have been born (Hick, *God Has Many Names,* 61).

In the global village, global solutions are needed. Hick has one, but in acknowledgement of its radical nature he admits it calls for a Copernican

revolution in our thinking. There are really two problems addressed by Hick: 1) God's salvific will for all persons and 2) accounting for the various religions. Both are covered by his Copernican revolution.

Hick's Copenican Revolution

The central element in Hick's thinking over the past several years has been his Copernican revolution. He repeats himself at every given opportunity, and often quotes himself verbatim in subsequent works and essays. (His Copernican revolution is found largely in *God and the Universe of Faiths,* but I have also found it, sometimes word for word, in *Truth & Dialogue in World Religions: Conflicting Truth-Claims,* in *God Has Many Names,* and in *Christianity and Other Religions.*) His Copernican revolution is central to his thinking, a constitutes his major contribution to the philosophy of religion, and is thus deserving of critical analysis.

To put it as clearly as possible, Hick's "Copernican Revolution" in Christian thinking proposes that Christianity forsake its claims to exclusivity. Christianity should simply take its place as an equal among the world religions, with no more claim to the Truth than any other religion. It will be a way, but not *the* Way to salvation. At the heart of his Copernican revolution is the conviction that

> ... there is but one God, who is maker and lord of all; that in his infinite fullness and richness of being he exceeds all our human attempts to grasp him in thought; and that the devout in the various great world religions are in fact worshiping that one God, but through different, overlapping concepts or mental icons of him (Hick, *Names,* 66–7).

The way Hick defines his task is first to sift critically what is essential by his definition in religious traditions, and then to construct a *human* theology, rather than a theology particular to any one religion (Hick, *Universe,* 103; emphasis mine). Hick feels very confident that the major work of the first is accomplished, or at least accomplishable "... we *have learned* to distinguish between the central message of the gospel and its expression in the now obsolete thought forms of earlier ages" (Hick, *Universe,* 104, emphasis mine).

He draws the term Copernican from the revolution in astronomy, whereby new information about the universe forced society to rethink its conception of the universe. Based on new scientific evidence, society had to move from a Ptolemaic view to a Copernican view of the universe. That, just as the Christian Church had to revise its theory of the Universe in light of the findings of modern science, so she must now revise her exclusivist claims in light of the reality of and reflection on world religions. For Hick, the dogma "no salvation outside the Church" is Ptolemaic (Hick, *Christianity & Other Religions,* 181). To let him speak for himself,

> Now the Copernican revolution in astronomy consisted in a transformation in the way in which men understood the universe and their own location within it. It involved a shift from the dogma that the earth is the centre of the revolving universe to the realization that it is the sun that is at the centre, with all the planets, including our own earth, moving around it. And the needed Copernican revolution in theology involves an equally radical trans-

> formation in our conception of the universe of faiths and the place of our own religion within it. It involves a shift from the dogma that Christianity is at the centre, to the realization that it is *God* who is at the centre, and that all the religions of mankind, including our own, serve and revolve around him (Hick, *Universe,* 131).

Elsewhere, he says it more succinctly, "... we have to realize that the universe of faiths centers upon *God,* and not upon Christianity or upon any other religion." (Hick, *Names,* 71)

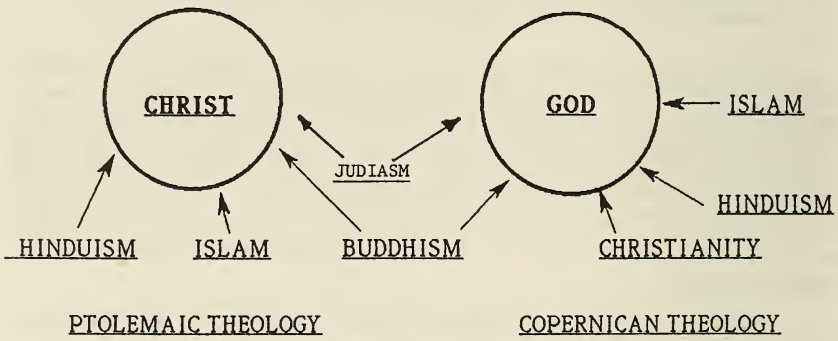
Thus in broad terms, Hick's Copernican Revolution in theology is a shift from a "Jesus centered theology to a God centered theology" (Hick, *Universe,* 131.) This is urged because,

> A Copernican revolution from a Christianity centered to a God centered picture of the universe of faiths seem to be demanded by the facts of human religious experience (Hick, *Universe,* 131)

One of his basic questions, posed rather rhetorically, is

> In the light of the phenomenological similarity of worship in these different traditions we have to ask whether people in church, synagogue, mosque, gurdwara, and temple are worship-ping different Gods or are worshiping the same God? Are Adonai and God, Allah and Ekoamkar, Rama and Krishna different gods, or are these different names for the same ultimate Being? (Hick, *Names,* 66)

If we were to sketch this out (and sometimes pictures really are worth a thousand words), Hick's Ptolemaic and Copernican concepts would look like this:



In other words, rather than having all other religions subsumed or fulfilled in Christ, as the Christian Church has always claimed, Hick would prefer to see God at the center with the various religions each forming the various legitimate pathways to God. This shift in thinking is rightly called Copernican, for it involves a complete revolution in thinking for Christians.

In terms of general questions, we may ask: How would Hick's Copernican revolution work itself out? What is its benefits and problems? If Hick's Copernican hypothesis is accepted, what changes would be entailed?

Major Solution Classifications

Sometimes, in examining a problem and a proposed solution, it is helpful to

have a "map" of the various potential solutions, and where these stand in relation to each other.

Gavin D'Costa, writing in *Dialogue & Alliance,* mentions three major solution groups to the problem of conflicting truth claims. They are Exclusivist, Pluralistic & Inclusive positions ("Christianity and Other Religions" in *Dialogue & Alliance* Summer 1988.)

Exclusivist: The Exclusivist position might identify Christianity at its most polarized position. It maintains that only Christians will go to Heaven; all others will go to Hell. In modern times, it is most commonly attributed to the neo-Orthodox Protestant theologian Karl Barth. In his most plain account, "The Revelation of God and the Abolition of Religion", Barth claims that Christian Revelation is the *only* source of knowledge concerning God. All others (including Christianity as a religion) are not only false, but idolatrous. (Hick, *Christianity and Other Religions).* Hick quotes extensively from representatives of this position, and seems to think this is the only school of thought on the matter. One of his favourites is the "classical" statement is from the Council of Florence, 1438–1445:

> ... no one remaining outside the Catholic Church, not just pagans, but also Jews or heretics or schismatics, can become partakers of eternal life; but they will go to the everlasting fire which was prepared for the devil and his angels, unless before the end of life they are joined to the church. (Quoted by Hick, "Whatever Path Men Choose is Mine" in *Christianity and Other Religions,* 178)

Pluralistic: The opposite pole of Exclusivism is Pluralism. This is the general "school" into which Hick would fall. In this scheme, all religions are held to be equally legitimate and valid, though different. They are all approaches to the same God. Different conceptions of God are just that: conceptions. The Buddhist poem of the three blind men encountering an elephant is an example of the pluralistic view (John Saxe, quoted by D'Gasto, *"Christianity and Other Religions").* The pluralistic view cannot be better put that by Hick when he says,

> May it not be that the different concepts of God, as Jahweh, Allah, Krishna, Param, Atma, Holy Trinity, and so on ... are all images of the divine, each expressing some aspect or range of aspects and yet none by itself fully and exhaustively corresponding to the infinite nature of ultimate reality? (Hick, *Universe,* 140).

Inclusivism: Inclusivism is a middle ground between the extremes of Barth's exclusivism and Hick's pluralism. According to D'Costa, it attempts to hold together in a creative tension "the strengths of both exclusivism and pluralism, while rejecting their shortcomings." The late Roman Catholic theologian, Karl Rahner, is a leading proponent of this school of thought, though his concept of the "anonymous Christian" has had very mixed reviews. Nevertheless, the goal of his attempt is to hold together the following two axioms:

> God loves the world and desires the salvation of everyone.
>
> &
>
> This salvation willed by God is the salvation won by Christ.

Hans Kung also belong to this school, with his theory of "ordinary"

[world religions] and "extraordinary" [Christian] ways of salvation (Hick, *Christianity & Other Religions,* 181).

To my knowledge all solutions to the difficulty of conflicting truth claims will find themselves in one of these three major classifications. With these boundaries outlined, let's move on to the discussion of Hick's proposed solution, the Copernican revolution in theology.

A Positive Critique Of Hick's Revolution

I. On first reading, Hick's hypothesis makes a lot of sense. We would have to say that the first positive critique of Hick's revolution is its great logical consistency. Hick presents a very logical and closely reasoned case for his Copernican revolution. Pointedly asking of traditional, exclusivist Christianity, which (he says) demands that a person respond to Christ in his lifetime in order to achieve salvation, he argues,

> Can we ... accept the conclusion that the God of love who seeks to save all mankind has nevertheless ordained that men must be saved in such a way that only a small minority can in fact receive this salvation? (Hick, *Universe,* 122).

For Hick, it is inconceivable that a God of love would restrict salvation to those who just happen to live in a certain place and time: within the path of Christian missionary expansion. That is a God of capriciousness, not a God of love. It seems more logical to assume, as Hick does, that, if God really wants to save all mankind, he will do so in a way that all persons in all places in all times may avail themselves of His salvation.

II. This leads us to our second positive critique. That is, that Hick's Copernican revolution seems to account adequately for the various anthropological and sociological data regarding the study of world religions. Hick raises the question of racial temperament and the religious response to God. Is it possible that for the Indian people, Hinduism is a religion more temperamentally suited to them than is Christianity? One really cannot get around the evidence that Christianity seems largely (but not exclusively) a Western religion.

The Japanese novelist, Shushaku Endo, raises this issue in his book, *Silence.* In it, the Jesuits are told that the Westernised form of Christianity they brought to Japan will die in the swamps of Nippon. The Japanese are not temperamentally suited to Christianity. Why not leave them in peace, with their own faith; their own path to God? Hick raises a similar question.

> If I had been born in India I would probably be a Hindu; if in Egypt, probably a Muslim; if in Ceylon, probably a Buddhist; but I was born in England and am, predictably, a Christian. (Hick, *Universe,* 100)

Hick's solution also takes into account the seminal thoughts of Professor Wilfred Cantwell-Smith. In his book, *The Meaning and End of Religion,* Professor Smith paints a portrait of religions as distinct and bounded historical phenomenon (Hick, *Universe 101).* In a later book, *Toward a World Theology,* Smith follows Hick and revises the notion of "religions" into a single "religion" (singular) with several local manifestations, such as Christianity, Buddhism, & c., (Cantwell-Smith, 4). Hick's

Copernican theory fits nicely with what other philosophers of religion (such as Smith) are doing. It also makes sense of the thorny question, "If Christianity is the "True religion", then why are there still so many religions still in the world?" Hick's answer is that they are all true.

III. A third positive critique is that Hick's Copernican revolution, if accepted by Christianity, will make Christianity less offensive to the other world religions. In my personal discussions with both Jewish and Buddhist acquaintances, the exclusivity of Christianity has always come into dialogue: that Christianity claims to be the only true religion, and that all others are false. If Christianity simply gives up its claim to exclusivity, as Hick urges, there may be the dimishment of conflict between Christianity and other religions, in areas where they both coexist (Hick, *Names,* 134).

IV. A fourth, and connected, positive outcome may be that if such an understanding could be reached by religions *other* than Christianity, it might serve as a model of interaction and tolerance for other religious traditions, such as Hinduism and Islam.

How Exclusivist is Christianity?

Just how exclusivist is Christianity? Hick certainly views Christianity as thoroughly exclusive in its truth claims (one must become a Christian in the fullest sense of the word or be damned). Unfortunately, much of the rhetoric of the fundamentalist Protestant ministers often clouds what the Christian texts themselves say about exclusivism. Stationed as I am in the mid-South, we hear so much about Jesus being the "only" way to achieve Heaven or salvation (Acts 4.12).

Many thoughtful people tend to reject such rhetoric out of hand, rather than to look at the exclusivist claims for Christianity in a more historical and scriptural context. Is Christianity as exclusivistic as Hick and the fundamentalists believe? Are only the "born again" Christians going to meet God?

If Hick chooses to emphasize the most exclusive aspects of the Judaeo-Christian experience to heighten the sense of conflict between religions, there is another (indeed, majority) view. It is largely accepted by the most prominent theologians. It even has its own proof texts!

In this view, the Judaeo-Christian experience is inclusive and universalistic. That is the revelatory event to Abram; God was not so much *excluding* the rest of the world, but opening a means by which the rest of the world might achieve salvation.

The subject of universality and exclusivism in the Christian tradition would, by itself, be a large research paper. Yet I think the issue of conflicting truth claims cannot be properly addressed until a Christianity's exclusivity is critically examined. By looking briefly at pivotal points in the Judaeo-Christian tradition, I want to build a case for a more inclusive Christianity than Hick allows.

The Covenant: The proper place to begin to examine this is with the Old Testament concept of the Covenant. In the Covenant which Yahweh initiated with Abram, the promise was that "through him would all the world

be blessed'' (Genesis xii. 3). God was establishing, through Abram, a means through which salvation might eventually come to all humankind.

The Jewish nation became the nation with the special ''covenant relationship'' with Yahweh. But the whole intention of making Israel to be a ''chosen people'' was not exclusivity, but that the *whole world* might share in the salvation of Yahweh. Theologian Bernhard W. Anderson says that this ''covenant relationship was the basis of the Israelite community.'' Because of the covenant, the holy God who is ''far off'' (transcendent) is also ''near'' (immanent)(Anderson, *Understanding the Old Testament, 96).*

The Exile: In the period of the Exile, the Jewish people were again confronted with the universal nature of the God they worshipped. Yahweh, or the ''God of Israel'' had to enlarge their conception of Him: that he was not tied to the land, as were the other tribal gods. Rather, he was the God of the *kosmos,* who would hear their prayers whether in Palestine or Babylon.

> The problem faced by the Jews in Babylon was fundamentally the same one as faced by the nomadic Israelites in their transition from the wilderness to the new land of Canaan. They believed Yahweh had manifested his lordship in Palestine, but could he be worshiped in a strange land where other gods seemed to be in control? ... In the Exile, then, the people learned that they could turn to God anywhere ... (Anderson, 419–420)

Psalm cxxxvii depicts this exilic expansion of Jewish belief, as does Deuteronomy iv.27, 29.

The Prophets: In some of the Prophets, we get a further development of the theme that Yahweh is not Israel's God alone, but rather the God of the Universe, who has entered into special relationship with Israel *for the sake of the kosmos.* In the vision, the Prophet of Second Isaiah yearns for the salvation of the world.

> ... Second Isaiah's message ... [is that] Israel's redemption was part of the redemption of all the nations. This theme had already been anticipated by the Yahwist, who, in viewing the call of Abraham (that is, Israel) in the perspective of universal history, proclaimed that from Israel blessings would issue for all the families of the earth.
>
> ... It was Yahweh's intention that Israel should be a ''light to the nations,'' illuminating the darkness of the world. Given by Yahweh as a ''covenant to the nations,'' Israel was to demonstrate that the Gentiles—that is, the non-Jewish peoples—were also included within the divine promise (Anderson, 454).

Messianic Hope: A final area of OT inclusiveness is the Messianic hope. Though this was later corrupted by the (understandably) anxious hope for deliverance from the oppressive Roman occupation, in its origin it had a very global application (Isaiah ix & xi; Daniel xii).

New Testament Inclusiveness: Christians, of course, believe that Jesus of Nazareth is the fulfillment of that original promise to Abram; that though him, the whole world might experience the salvation of God.

Jesus and Inclusivity: Jesus was remarkably inclusive in his earthly ministry. His coming was not only for the tribal Israelite people, but that the *world* might be saved (S. John iii.17). Time and time again he broke down the barriers which the Jewish people (through centuries of oppression and

slavery) had erected between themselves (the "chosen people") and those who knew nothing of Yahweh. Three brief instances will suffice:

1. The inclusive treatment of women, contrary to popular custom (S. Matthew xxvii.55; S. Mark xv.40,41; S. Luke xxiii.49)
2. The inclusive treatment of Roman oppressors by the healing of the Centurion's servant (S. Matthew viii.5–14)
3. The inclusive treatment of Israel's ancient tribal enemies by the healing of the Canaanite woman (S. Matthew xv.21–28)

As several New Testament commentators have noted, the most exclusivist texts seem to come from Saint John's Gospel. (Koenig, *Jews and Christians in Dialogue,* 135). This is much easer to understand of one realises that the final edition of John was written circa AD95, when relations between the Jewish people and those Jews following Jesus as Messiah were openly hostile. At the Council of Jamnia (AD85), those believing Jesus to have been Messiah were excommunicated from the Synagogues and Temples, and forever banished from Judaism. Under venomous attack by the non-Christian Jews, and with anathemas flying vehemently, it is small wonder that whatever exclusivist claims Jesus *may* have made were brought to the forefront, and thrust in the face of the remaining Jews.

As Professor John Koenig asserts, a persuasive case can be made for toning down the exclusivist claims of John's Gospel, now that the heat of the controversy has diminished (Koenig, 135–136). Perhaps with cooler tempers, we can prefer the documents of the earlier Christian Church, which paint Jesus as a more inclusive and universalistic figure; one who *breaks down* the barriers between Jew and Gentile.

Inclusiveness and the early Christian Church: The writings which deal most thoroughly with the difficulties of God's revelation outside Christianity are found in the writings of Saint Paul's Epistle to the Romans (written ca. AD64). Though couched in highly negative terms, Saint Paul paints as otherwise good picture of the inclusive nature of the Christian proclamation in the Epistle to the Romans, chapters i & ii. He does not deny that there is "light" or saving validity to other religious traditions (Romans i.20). He claims that in Christ, God has revealed himself most fully. (Romans iii.21–26). Saint Paul is convinced that the Christ event transcends all artificial and human boundaries. His trans-cultural mission to the Gentiles establishes Christianity as a world religion which is not tribal (as Judaism became), but inclusive and universal (Galatians iii.28).

We have discussed seen how Yahweh's original covenant with Abram, though with one particular individual at one particular time, was designed to be an inclusive act for the salvation of the whole world. We have seen how that vision was restated through the exilic and prophetic stages. We have made the point that (as Christians believe) Christ was the instrument of fulfilling of God's universal salvific will. In light of this more *inclusive* nature of the Judaeo-Christian tradition, how are we to view Hick's Copernican revolution?

Questions About Hick's Copernican Revolution:

While Hick's proposal is an ingenious one, and one which satisfies the needs of philosophy to resolve the conflicting religious truth claims, it is not without difficulties of its own. Specifically, I would ask:

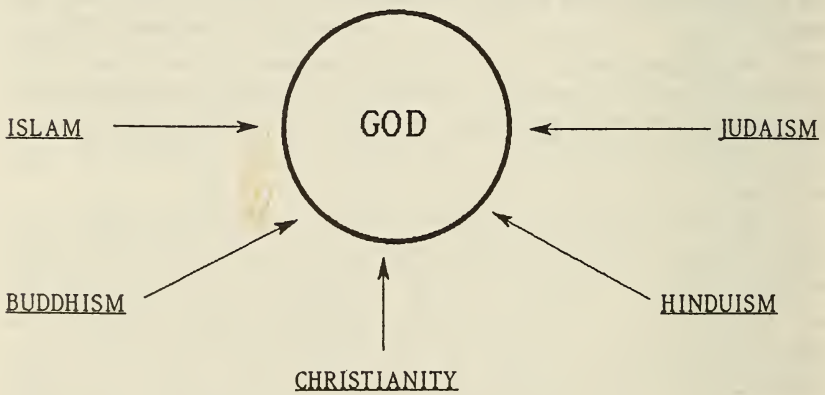
- Does the notion of "many human responses to the divine reality" truly account for the plurality of religions? For the *very* different conceptions of God?
- Is there any historico-scientific evidence to support it?
- Can culture alone account for all the differences in the various world religions?
- Is Christianity itself compatible with such a solution? Or are portions of the Christian tradition "chopped off" to make Hick's answer to the puzzle fit?

One God—Many Responses

Seemingly at the heart of Hick's Copernican revolution is the proposal that God replace a religion (in this case Christianity) as the centre and hub of existence. He would argue for a *Theo*centric, rather than a *Christo*centric conceptualisation.

But this sidesteps the problem. For Christianity and, I think, the other world religions, would each insist that their *conception* of the Divine was not at the centre, but God himself was. The problem seems to be, not that each religion places itself at the centre, but rather that the God at the centre of Hinduism is described very differently than the God at the centre of Buddhism.

But Hick's basic hypothesis, that each religion is like a spoke on a wheel, the centre of which is God, is still worthy of serious reflection and consideration. To diagram again:



Christianity is, Hick would argue, not the "only way to salvation", but is rather *one* way alongside other ways. In Hick's view, this does not diminish the truth value of Christianity. He does not say that Christianity is *not* true; only that other religions are equally true (Hick, *Universe,* 145).

Hick's reasoning is historical. He seeks to account for the rise in world religions as *human* response to divine impulse. He argues,

> ... instead of thinking of religion as existing in mutually exclusive systems perhaps we should see the religious life of mankind as a dynamic continuum within which certain major disturbances have from time to time set up new fields of force, of greater or lessor extent, displaying complex relationships ... These major disturbances ... have made their impact upon the stream of human life so as to affect the development of cultures; and Christianity, Islam, Judaism, Buddhism and Hinduism are among the resulting historical-cultural phenomena (Hick, *Universe*, 101–102).

He asserts that each religion has a unique insight into the nature of God. That the accurate picture of God is both Personal (Christian) and Impersonal (Buddhist); that God has given extensive Free Will (Christian) and that he has been predestined to Fate (Muslim). Therefore, no one religion has a complete picture of what God is truly like, for God is beyond any *one* religion's capacity to express Him.

> Why should it not be the case that God is greater and more many-sided than either our individual or our separate community experiences of him?—so that whilst we can never form a fully adequate conception of God's nature, nevertheless we may form a less inadequate one on the basis of the full range of man's religious experience than on the basis of a single segment of it (Hick, *Universe*, 105).

Does this easy solution effectively dispel the problem of conflicting truth claims? I do not think so. Perhaps it is my natural disinclination to distrust easy solutions. I don't think the Federal budget deficit can be solved by any of the politicians' glib answers. I also don't think the problem of conflicting truth claims can be settled so easily. For all its attractiveness, Hick answers the major question only by posing equally difficult problems. Let us now move on to look at some of the impediments to full acceptance of Hick's hypothesis.

I. Hick Confuses Truth & Practice Claims

As Ninian Smart points out, by relying overmuch on the phenomenological aspects, Hick confuses the conflicting truth claims with conflicting *practice* claims, e.g., Hick compares liturgical or worship content of the various religions and then assumes the doctrinal claims are likewise similar.

> We are not merely concerned with possible incompatibilities as to truth-claims; but also with possible incompatibilities in *practice*-claims (Smart in "Truth and Religions" from *Truth & Dialogue in World Religions*, 47).

I find myself in agreement with Smart, that any hypothesis which makes a fundamental confusion between conflicting truth claims and conflicting *practice* claims is flawed from the outset. Phenomenological support (such as Hick uses) has limited value because of this confusion.

II. Hick Fails to Deal Adequately with Religious Differences

Hick's Copernican solution fails to deal adequately with just how different are the world religions. As the German philosopher-theologian Dr. Hans Küng observes,

> ... despite all parallels-positive or negative—the *differences* cannot be smoothed out, even on the purely phenomenological plane ... (Küng, *On Being a Christian,* 100–101).

Küng observes that,

> ... although the truth in other religions can be recognized, it cannot be disputed that there are substantial differences between some grimacing gods of Bali ... and a wall with icons of Orthodox saints in Zagorsk; between sacred temple prostitution and Christian consecration of virginity; between a religion whose symbol is the lingam (stone phallus) ... and another whose symbol is the cross; between a religion proclaiming a holy war against the enemy and a religion which makes love of enemies an essential part of its program; between a religion of human sacrifice ... and a religion of everyday self-sacrifice for men. Even the cruelties of the Spanish *conquistadors* and the Roman burning of heretics ... do not cancel out these differences. (Küng, 102).

Küng also rejects Hick's rendition of the Buddhist story of the three blind men confronting an elephant, considering it "much too simple" (Küng, 102). He is insistent that the fundamental differences between religions not be whitewashed, in the name of resolving conflicting truth claims. His most recent book, *Christianity and the World Religions* (1986), deals in even greater detail with world religions, specifically Islam, Buddhism and Hinduism. Yet, his insistence that ecumenism not be purchased at the cost of smoothing over real differences as though they were dirty laundry is still very much evident.

III. No Revelation Allowed to Primal Religions

What Hick might respond to Küng (I am not comparing world religions with primal ones) leads to our third criticism of Hick's Copernican revolution: Hick does not allow any revelation in the primal religions. As a result, Hick would insist that his Copernican hypothesis not apply to the more primal religions that Küng mentions. Hick considers these primal religions as "without revelation" (Hick, *Names,* 44).

But the question may legitimately be raised, "why not?" Why should a sharp line be drawn between the major world religions and the more primal ones? Hick is willing to claim that each of the world religions is a legitimate (though different) response of people to the Divine impulse; that each contains *a* revelation of God. But he is not willing to grant any validity or legitimacy to the more primal religions.

On what grounds is this sharp division justified? The Christian view of God's self communication to man, undergirding his "special" or "particular" revelations, is a constant and ever present revelation of himself. Of this, Archbishop of Canterbury William Temple said,

> We affirm, then, that unless all existence is a medium of revelation, no particular revelation is possible; ... Either all occurrences are in some degree revelation of God, or else there is no such revelation at all; for the conditions of the possibility of any revelation require that there should be nothing which is not revelation. ... It is necessary to stress with all possible emphasis this universal quality of revelation in general before going on to discuss the various modes of particular revelation; ... if all existence is a revelation of God, as it must be if He is the ground of its existence ... then there is more

ground in reason for expecting particular revelations than for denying them. (Temple, *"Revelation and Its Mode"*, 332–333)

While it may simply be a difference in theological preference, I do not think any resolution to conflicting truth claims will be adequate which sees God's self-revelation to man only as occcasional, rather than constant. One problem with Hick's Copernican revolution is that the Christian tradition allows for *more* revelation than Hick is willing to admit.

Hick, at times, seems to argue for the superiority, not of Christianity, but of the world religions over and against the primal religions (Hick, *Names,* 56). I don't see how such an argument can be sustained without recourse to an *a priori* belief that the Divine has revealed himself more adequately through religions such as Hinduism and Buddhism, than through Mayan human sacrifice and African fetishism.

Hick does list a utilitarian criteria for denying any revelation to the more primal religions: the "success" of that religion over a period of centuries. "There is a law of the survival of the spiritually fittest which simplifies the religions scene." (Hick, *Names,* 56). But, surely, that is arbitrary and, I would maintain, exclusivist in its own way.

As a result, it seems that Hick falls into the same trap he accuses Christianity of falling into: claiming the superiority of one religion over the others. Only this time, it is a *group* of primal religions which are judged inferior. One can only judge them *inferior* if one somehow judges others to be *superior.* Elsewhere, in *God Has Many Names,* Hick adds two criterion by which major world religions may be judged superior: 1) superior spirituality and 2) superior ethics. Yet beyond identifying the *categories* by which a religion may be judged superior or inferior, Hick can do no more. He has to give up on the *content* of such an evaluation, for it would involve a circular hermeneutic (Hick, *Names,* 54–55).

IV. Hick's Copernican Hypothesis Requires Faith

With such differences so graphically expounded, the question has to be raised; are all these different portrayals really of the same Deity? If we accept this, does it not require an incredible "leap of faith"? As Smart notices, Hick's pluralism, and claim that the different religious traditions are worshipping the same God is a *theological* statement (Smart, 55). As such it is also a statement of faith.

One must always ask if such faith is supported (or even contradicted) by observable data. Additionally, in any philosophy of religions, faith statements (truth claims) concerning the religions will be less than adequate if the very real differences between them are not taken seriously. This Hick fails to do.

He also lays himself open to Smart's criticism that Hick's pluralistic approach (based on the phenomenological) works the wrong way.

> ... this [pluralistic] way of discussing the issue might seem overly conceptual. After all, is it not largely upon the practical side of religion that the theologian feeds? Does his concept of God not articulate what is given in experience, ritual, history? ... The phenomenological judgment as to

> whether there is a basic common core of religious experience must be based on the facts, and not determined *a priori* by theology (Smart, 55).

Which requires more faith: Hick's hypothesis or the assertion of any religion that it represents the Deity and the path to salvation more accurately? I'm not sure. But they both require *some* "leap of faith."

V. No Historico-Scientific Evidence to Support Hypothesis

Thus, a fifth criticism may be leveled at Hick's assertion that the various world religions are merely different ways of responding to the same religious impulse of the Divine. My question would be of a more scientific nature; what evidence is there that Indian personalities are more susceptible to the Hindu religion than the Muslim? the Egyptian to Islam than to Buddhism? the Japanese to Buddhism than to Christianity?

Hick uses Kant's distinction between "reality as it is in itself and that same reality as it is experienced by human beings" (Hick, *Names,* 67). Though Kant would have preferred to think of this as proposition, rather than experience of the Divine, Hick adapts Kant to an experience model when he continues,

> The same basic pattern applies, I suggest, to our human experience of the divine. We are not directly aware of the divine reality as it is in itself, but only as experienced from our distinctively human point of view. This is inevitably a partial awareness, limited by our human finitude and imperfections (Hick, *Names,* 67).

Developing this "neo-Kantian" model further, Hick states that the different religions are simply different human responses to the one divine impulse. " ... the different world religions have each served as God's means of revelation to a different stream of human life." (Hick, *Names,* 71). Taking different tribal characteristics into account, Hick explains,

> "In each case the revelatory experiences, and the religious traditions to which they gave rise, were conditioned by the history, culture, language, climate, and indeed all the concrete circumstances of human life at that particular time and place. Thus the cultural and philosophical form of the revelation of the divine is characteristically different in each case, although we may believe that everywhere the one Spirit has been at work, pressing in upon the human spirit" (Hick, *Names,* 72).

Hick considers that this is the only explanation which accounts for the conflicting truth claims and phenomenological data.

It is a tidy theory, in both the best and worst senses of the word. As I said above, it *does* account in a logical way for both the various cultures and the various religions.

But there are gaping holes as well. It simply does not fit with history as it happened. If, as Hick claims, certain cultural personality types are more responsive to one religion than to another, how can he account for the major shifts in religious allegiance over the years? If the present state between the world religions is stable, with little "lateral conversions" taking place, such was not always the case.

For example, Northern Africa was exclusively Jewish and Christian until 641, when the Arabic tribes, united under the new religion of Islam, forcibly converted the North Africans to the Muslim faith. (Spencer, *Ye Are the Body*, 125). There was a similar Christian strength in the oriental east of Turkey until the "Mohammedians" captured most of Turkey in 672, Spain in 711 and Constantinople in 1453 (Spencer, 134). The present Muslim strength in India and Pakistan is a result of this original Islamic expansion. There have also been violent conflicts between Buddhism and Confucianism.

Further, Hick's theory certainly doesn't account for an instance of revelation to an individual, and the subsequent religion taking root in an entirely *different* psychological soil. Jesus and Buddha were Jewish and Indian, respectively, and yet the religions they founded flourished best in Greek and Chinese cultures.

How can we credit that Buddhism had its start in India, but that country is now largely Hindu and Muslim? For that matter, how can we account that Christianity started as a sect within Judaism, and passed so easily into the Greek culture, and is now growing rapidly in Africa? Or that Islam was originally an Arabic religion binding together the various Arabic tribes, and is itself now rapidly growing in Africa and Indonesia?

If Hick is correct in his hypothesis that the differing religions are a result of the human responses "coloured" by language, climate and the like, we would expect to see those of similar temperament very amenable to a divine revelation expressed in their own cultural milieu. (Although Lamin Sanneh, in his article "Pluralism and Christian Commitment" [22] warns of the dangers of identifying *culture* with God).

But in fact, that does not happen. The teachings of the Buddha find root, not in his native India, but in China. The teachings of Jesus find root, not in Jerusalem, but in Rome, Constantinople and Alexandria and Memphis, Tennessee.

On historical and scientific grounds, therefore, I doubt that Hick's hypothesis will satisfy. The history of the world religions is simply very different that what we should expect if Hick's hypothesis were true.

VI. Insufficient Attention Paid to the Individual

A sixth criticism can be leveled, oddly enough, that Hick's pluralism does not adequately take into account the status of the individual. He speaks of one religion being the "primary response to God for a certain geographical region". In other words, Buddhism would be the primary response to God from Japan. Hinduism the primary response to God from India, Islam the primary response to God from Arabia, & c. In so doing, he focuses his primary attention on the socio-cultural aspects of the group, rather than the individual. This is acceptable, insofar as he is talking on a vague and general cultural and global level.

How is this to be worked out on the individual and neighborhood level? As Hick himself notices, in our increasingly pluralistic "global village", the Sikhs and Muslims don't live in Pakistan or Indonesia; they live

down my block. Now that major religious groups are becoming mixed in one geographical area, how, on a practical level, can we speak of Christianity being the response of the United States to God, or Hinduism the response of India to God?

On a practical and utilitarian level, Hick's hypothesis that the various religions are responses from a certain geographical area fails. It divorces ideas from the real human beings who hold those ideas. It does not take into account the very real pluralism of *people*. It is a pluralism of ideas, not of real people.

An additional danger occurs if Hick turns from being *descriptive* to *prescriptive*. That, if one is an Indian, the proper religion for them is Hinduism. Or, if one is an American, then he *should* be a Christian. Perhaps Hick does not actually cross over this fine line; but I do see a danger in *assuming* that most people from a geographical area will be of the religion of that area.

Should Nobel Peace Prize winner Mother Theresa of Calcutta really be a Hindu, because she was raised in India? Was it a mistake, is the world a poorer place, because Christianity was proclaimed in a Hindu environment? Should Ghandi have been a Christian, instead of a Hindu, because he was raised and educated in Britain? I don't think so.

Hick's hypothesis fails because he does not take adequate account of individuals. Any adequate hypothesis will account for both groups *and* individuals; for ideas *and* the people who live out those ideas. This Hick fails to do.

The Effects On Christianity

We turn now to the question of what effect adoption of Hick's hypothesis might have on Christianity itself. Or, to put it more colloquially, what parts of Christianity does Hick have to "chop off" or add in order to make Christianity fit his Copernican revolution?

This analysis really belongs in a separate paper. But briefly, the two areas of Christianity which seem incompatible with Hick's Copernican hypothesis are:

1) any sense that, in Jesus, God was revealing Himself in any ultimate or definitive fashion and, connected to this,

2) a revision of the Christian doctrine of the Incarnation, as understood for most of Christianity's existence.

As I have stated above, Hick's description of Christian revelation as that which takes place "in Christ and nowhere else" is simply not accurate. It seems to be a straw man set up so that Hick can dismiss the Christian claim that, in the life of Jesus of Nazareth, some sort of unique divine revelation was taking place. But as Temple insists, to allow a revelation of the Divine through Jesus is *presuppose* God's revelation elsewhere. It does not, as Hick seems to think, rule out some sort or level of revelation in the Buddha or the Prophet Mohammed.

But, more to the point, Hick realizes that, if the Christian doctrine of the Incarnation is allowed, then some sort of claim to a unique (though not

exclusive) revelation of God in Christ will have to be allowed. Incarnation and Christian claims to ultimate and definitive revelation are inseparably linked.

Hick criticizes the Christian doctrine of Incarnation for its reliance on fourth century philosophical language, which he describes as "misleading" (Hick, *Universe,* 150). Since their philosophical language is not *our* philosophical language, he feels free (even "bound") to attempt to go behind that language. (Hick, *Universe,* 149). He prefers categories of "action" to categories of "being", and insists that the Greek philosophical influence on Christian thought is a corruption of the truer biblical thought (Hick, *Universe,* 150). He reasons,

> The broad distinction between the hebraic and hellenic modes of thought in matters of religion is a commonplace today, and in light of it one cannot help being struck by the thoroughly hellenic character of the classic christological formulations. Not only did the key categories of *ousia* and *hypostasis* come from Greek thought, but they are peculiar to that side of the ancestry of Christianity and mingle only as foreign bodies with the stream of markedly hebraic though and experience which flows through the Bible (Hick, *Universe,* 150–151).

Hick goes on to develop his own Christology, based on the hebraic sense of action, rather than the hellenic notion of nature and being. His key to understanding the relationship between God and Jesus is in the word *Agapé.* The *Agapé* of God works in the life of Jesus of Nazareth. He explains,

> ... we may refer, not to divine purpose in general, but specifically to the divine purpose of *Agapé* which we see disclosing itself in the life of Jesus. For everything that Christianity knows concerning the divine attitude and activity towards mankind can be summarized in the assertion that God is *Agapé;* and this assertion is a direct transcript of the faith that the *agapé* which we see is Jesus in some sense *is* the eternal *Agapé* of God (Hick, *Universe,* 152).

Thus Incarnation means, not that the Father and the Son share the same substance *(homoousia),* but, rather, that they share the same agapé. Hick's new term for his Christology is *homoagapé,* or being of one love with the Father (Hick, *Universe,* 164).

He continues by concluding that the Christian doctrine of the Incarnation is a "mythic concept" which sets "a body of religious and moral teaching within a narrative framework which evokes a response of faith in the teaching" (Hick, *Universe,* 167). The *purpose* of using mythical terms (such *homoousia* as or Hick's *homoagapé*) is simply to evoke a response of faith (172). Hick's new Christology also allows for other "incarnations" in other religions. Each is "true" if it evokes a response of faith (175).

As related to any sense of "uniqueness" of Christs' revelation, Hick concludes that

> What we have then is not an assertion of unique saving effectiveness in human life, but a particular redemption-myth attached to one great historical way of salvation (Hick, *Universe,* 177).

Hick's reinterpretation of the Incarnation is, as I said, a proper subject for a paper in its own right. But briefly to point out some areas of con-

cern, he seeks to support his new Christology by using very select references to the early Christian Fathers, notably S. Gregory of Nyssa and Tertullian. In so doing, he wants us to see a thread of support between the early Church Fathers and his own thought. One would have to look at his use of references very closely, for S. Gregory of Nyssa staunchly supported the Chacedonian orthodoxy Hick seeks to dismantle. And Tertullian (who once said, "What hath Jerusalem to do with Athens") seems to have more in common with exclusivist Karl Barth than pluralist John Hick!

Suffice to say that what Hick has to cut out from Christianity is any sense of Christ's uniqueness or Incarnation as historically understood. He also seems to want to "make the pieces fit" the Copernican hypothesis rather badly, for his concluding defense of his new Christology is that any other hypothesis would "make impossible any viable theology of religions" (Hick, *Universe,* 179). This sounds to me suspiciously like special pleading, and going about things backwards.

That this radical revision will prove acceptable to Christianity at large I can only speculate. But I rather doubt it, if for no other reason than that (following Smart's criticism), Hick's Copernican hypothesis seems to impose restrictions and revisions "from above" in a rigid and arbitrary fashion, rather than working "from below" to whatever destination or truth the evidence might lead. Hick's subsequent works, *God Has Many Names,* and *The Myth of God Incarnate* further develop his new Christology. His latter work (of which he was editor) provoked a furor in his native England, and he was later brought up on heresy charges (Hick, *Names,* 19).

Summary

Professor Hick's proposal for a Copernican revolution in Christian thinking constitutes his central contribution to the philosophical study of religion and the problems of conflicting truth claims. It has developed and matured over the years, and he expounds it whenever given the opportunity. It is a considerable effort and a worthy contribution to the ongoing philosophical study of the world religions. It is not to be dismissed easily or casually.

Yet, in this paper I have made criticisms that Hick's Copernican revolution:

- Confuses conflicting truth claims with conflicting *practice* claims
- Does not adequately account for the very real differences in the world religions
- Limits any sense of God's revelation only to the present world religions
- Offers no evidence which would connect the collective personality of a tribe or geographical entity with the particular characteristics of a religion
- Does not give sufficient consideration to the individual and his religious response
- Only works by eliminating major and essential elements of the Christian tradition (the Incarnation)

Beyond being inadequate in the aforementioned ways, Hick's Copernican hypothesis presents new and positive difficulties which may be as serious as the difficulties he dispenses with. These would include:

- The requirement of a "leap of faith" to believe that the very different religious concepts of God are really describing the same Deity, phenomenological evidence being to the contrary
- treating primal religions in the same exclusivist way that Hick says Christianity treats other world religions
- a new Christology which poses as many questions as it answers, and seems to be ideologically motivated

Conclusion

Professor Hick's Copernican hypothesis has great merit, and is worthy of more development. But as it presently stands, I do not think it is a sufficient answer to the problems of the conflicting truth claims of the world religions. It has too many gaps, and poses too many new difficulties.

My own inclination or "school" has, for some time, been more inclusivist than exclusivist or pluralistic. I find myself in agreement with D'Costa's inclusive posture and perception that,

> [inclusivism] remains committed to the truth that it is bound by; and is humane in the recognition that this truth does not *per se* invalidate and reject the "truths" that bind other men and women to their religions and non-religions. By its nature, inclusivism rejects the total "systems" of extreme exclusivism, where *a priori* all are lost, or extreme pluralism, where *a priori* all are saved (D'Costa).

I would agree with Hick in one basic consideration: that the ultimate solution to the mystery of the world religions and their conflicting truth claims is probably eschatological.

> Beyond this the ultimate unity of faiths will be an eschatological unity in which each is both fulfilled and transcended—fulfilled in so far as it is true, transcended in so far as it is less than the whole truth ... In the eternal life there is no longer any place for religions; the pilgrim has no need of a way after he has finally arrived (Hick, *Universe,* 147).

Whether or not Hick's Copernican hypothesis is a dead end, it serves the essential function of probing the limits and possibilities involved in resolving the conflicting truth claims of the world religions. Much more work needs to be done, even if the results will be eschatological, rather than temporal.

Speaking on a practical level, where most of us live and work and do our ministry, the question of conflicting truth claims remains. Especially if the inclusion of a Buddhist or Muslim Chaplain receives great press notice, we will be asked about it as we go about our ship or station. On the basis of my studies, I think we can speak with both clarity and charity and say, "No, the different religions are not necessarily simply different paths to the same God. They seem to be leading to different gods." We must each be faithful to our own religious tradition, while respecting and supporting the rights and faithful beliefs of others. I do not believe the final answer lies on this side of eternity. Yet integrity and charity require that we take no short cuts.

Bibliography

Anderson, Bernhard W. *Understanding the Old Testament,* (3d edition), Englewood Cliffs, NJ: Prentice-Hall, Inc., 1975.

Bouquet, A.C. *Comparative Religion,* London: Cassells, 2d edition, 1961.

Hick, John & Hebblethwaite, Brian, eds. *Christianity and Other Religions,* Philadelphia: Fortress Press, 1980.

Hick, John & Askari, Hasan, eds. *The Experience of Religious Diversity,* Brookfield, VT: Gower Publishing Company, 1985.

Hick, John. *God and the Universe of Faiths,* London: Macmillan Press Limited, 1973.

Hick, John. *God Has Many Names,* Philadelphia: The Westminster Press, 1982.

Hick, John, ed. *Truth and Dialogue in World Religions: Conflicting Truth Claims,* Philadelphia: The Westminister Press, 1974.

Küng, Hans. *On Being a Christian,* New York: Pocket Books, 1978.

Küng, Hans with Josef van Ess, Heinrich von Stietencron, & Heinz Bechert. *Christianity and the World Religions: Paths of Dialogue with Islam, Hinduism, and Buddhism,* Garden City: Doubleday & Co., Inc., 1986.

Sanneh, Lamin. "Pluralism and Christian Commitment", in *Theology Today,* Volume XLV, Number 1 (April, 1988).

Smart, Ninian. *The Philosophy of Religion,* New York: Oxford University Press, 1979.

Smith, Wilfred Cantwell. *Questions of Religious Truth,* New York: Charles Scribner's Sons, 1967.

Smith, Wilfred Cantwell, edited by Oxtoby, Williard God. *Religious Diversity,* New York: Harper & Row, Publishers, 1976.

Smith, Wilfred Cantwell. *Towards a World Theology: Faith and the Comparative History of Religion,* Philadelphia: The Westminister Press, 1981.

Spencer, Bonnell. *Ye Are the Body: A People's History of the Church,* West Park, NY: Holy Cross Publications, 1965.

Temple, William. "Revelation and its Mode" in *Classical and Contemporary Readings in the Philosophy of Religion,* John Hick, ed., Englewood Cliffs, NJ: Prentice-Hall, Inc., 1963.

Whitson, Robley Edward. *The Coming Convergence of World Religions,* New York: Newman Press, 1971.

The Future of Clinical Pastoral Education in the Army: A View from the Hospital Ward

Mary A. Pitts

The ambivalence of being selected for specialized ministries in the chaplaincy naturally generates some anxiety and mixed reactions. I experienced both of these from peers and colleagues when I was selected for one year's training in Clinical Pastoral Education. Some focused on promotion potential, and others on the new learned skills. Some reactions were, "Too, bad, Mary." Others were, "Super! It's a great field!" Whatever perception may be present, all are part and parcel of the C.P.E. experience in the Army. But the future of C.P.E. in the Army can only gain in importance and support as we are better able to learn skills to prepare the UMT to deal with stresses, trauma and suffering which soldiers will experience on the modern, integrated battlefield.

As professional requirements for chaplains increase, as ministry becomes more varied, and as needs of the soldier in the military become more complex, clinically trained chaplains will become vital elements of the Army's mission.

Looking Back—A Brief History of C.P.E.

How do we define clinical pastoral education? Why is there even a need for such a program of training? Most clergy find themselves having to minister at one time or another to the sick or dying. Most make hospital visits. Most conduct funerals. There is the unspoken assumption by most laypersons that clergy automatically know what to say or do in crisis situations. People look to the pastoral authority of the minister to give spiritual and emotional advice. According to the Rev. Dr. Elwood Worcester, "The peculiar art of ministering to the sick cannot be acquired by reading or by listening to didactic lectures, nor can it be learned, except in an empirical hit or miss fashion, from mere contact with the sick."[1] Worcester, one of the founders

Chaplain (CPT) Mary Pitts is a graduate of St. Andrew's College, and Louisville Theological Seminary. She is endorsed by the Presbyterian Church and is presently a student in the Clinical Pastoral Education program at Walter Reed Army Medical Center, Washington, D.C.

[1]Powell, Robert C., *Fifty Years of Learning*, p. 3

of the Boston-based health movement Emmanuel, thought that clergy needed "hands-on" instruction in how to minister to sick patients.

> The real question ... is whether the minister shall do this work effectively and scientifically, or whether he shall deal with the most serious problems of human life in a superficial manner.[2]

The beginnings of C.P.E. as we know it today can be traced back to 1905. The Emmanuel Movement, mentioned above, and the establishment of the Massachusetts General Hospital School of Medical Social Work sought to heal more than just the physical needs of the patients. Failure of the education center of the Emmanuel Movement and the recognition that medical social work was bereft of spirituality, led to the establishment of C.P.E. in the 1920's.

> Historically, it has been the responsibility of the church to provide for the education of her ministers. This task from time to time required new structures, new methods, new and creative efforts to insure the proper preparation of the clergy both in the historic faith and tradition and in emerging areas of knowledge in the world. Clinical pastoral education is one such movement within the church. It has its roots in the efforts of pioneers who sought to bring the theological student into supervised encounter with man in crisis in order that the "living human document" might be studied, that the shepherding task of ministry might be experienced, and that scientific knowledge of human relationships correlated with theological insights might be brought to bear on the pastoral task.[3]

As C.P.E. broadened into a discipline, others besides clergy became interested in its applications as they worked with people in crisis. Social workers, medical personnel, lay people, psychologists, and seminary students worked together in this educational model. In its basic terms, C.P.E. is an educational model for professional ministry. The Army defines it as a training methodology which applies operational experience to advanced professional education.

In Vietnam, commanders and chaplains identified the need for more intensive training in management of battlefield physical and emotional casualties. They observed that chaplains who had clinical training performed better in crisis situations. As a result, the Chief of Chaplains established Army C.P.E. centers which train chaplains in basic and advanced clinical pastoral education. The training is accredited by the Association for Clinical Pastoral Education, a civilian agency known for its emphasis on excellence and quality.

The C.P.E. Model—How Does It Work?

There are different models of the C.P.E. experience. The three that are currently in use in the Army are the two hospital models at Walter Reed and Brooke Army Medical Centers, and the community model at Ft. Benning Georgia. There are 5 to 8 students at each center. It is important to note that although a person may train in the hospital model, he or she need not be

[2]*Ibid.*, p. 4
[3]*Ibid.*, p. 1

limited to hospital ministry. It is this aspect of C.P.E. that will be crucial for chaplains in the Army in the coming years. If the corps is able to convince senior chaplains, commanders, and those who hold the purse-strings that the training is valuable, whether in a peace-time hospital, a battlefield or an isolated overseas community, then the program will continue. If not, then its future may be in jeopardy. As I am personally involved in the hospital model, I will use that one as a guide for the discussion below.

First, how does learning take place? What happens to a person in a C.P.E. setting educationally that cannot be learned at the battalion level or in any other kind of assignment? Learning happens in the C.P.E. arena because it is INTEGRATIVE. There are some key elements that all C.P.E. models share: accreditation, a certified supervisor, and a group of peers with whom to interact. Those engaged in C.P.E. in the hospital setting find themselves ministering to persons facing the most profound circumstances of human life. These can be tragic events, such as a death or diagnosis of AIDS, or it can be what I define as "happy stressor", such as the birth of a baby.

Learning takes place in these instances because the C.P.E. resident makes use of the pastoral care report to record the dialogue that took place between clergy and patient. The report is presented to the peer group who in turn give feedback on the positive and negative aspects of what happened. Growth and behavior change occur when the resident is able to integrate this feedback into his/her ministry style. Below is a description of the learning process at Walter Reed Army Medical Center, courtesy of the director, Chaplain (LTC) John Teer:

> Clinical Pastoral Education is the model for continuing theological education utilized by the U.S. Army Chaplaincy since the early seventies. As such, it is the only place in the Army where the professional focus is on one of the three major functions of Jesus' ministry—healing. Healing is the striving for wholeness ... to be at one with ourselves, our neighbor, and God. However, this aspect of ministry pales in significance often times with the mission of the Army with its systemic value on numbers of soldiers in the field for training or combat. The work is nonstop, 24 hours a day, taxing the body as well as the spirit of those providing care."[4]

Another vital aspect of how clinical pastoral education impacts on the system is the issue of being. Previous Army publicity dealt with the New Action Army constantly going and doing more than its civilian counterparts. Now the Army calls out to young people to "BE ALL THAT YOU CAN BE!" C.P.E. addresses the chaplain on not only doing, but "being." The "being" issues deal with ministry as well as with self-hood. How the chaplain claims the presence of God in his/her ministry is important; but equally important is claiming his/her humanity in order to identify with the pain of one's brother and sister in the Lord.

One chaplain in training expressed his growth as a change in perspective. He stated that at the beginning of his training he began with the proposition, "Do you believe in Jesus Christ?" Now he asks, "CAN you

[4]Teer, John, *The C.P.E. Syllabus*, Water Reed Army Medical Center, 1989

believe in Jesus Christ?'' This subtle shift occurred as he ministered to people in pain, striving and struggling to place meaning on their suffering. Faith became for this chaplain a dynamic life and death encounter with God. What he had learned in his seminary training now was refined in his field experience with people. Clinical pastoral education begins where the chaplain IS. It allows the chaplain to be self-directed in learning. It continues to bring the chaplain into the vital encounters with people like those on the battlefield. As the Chaplain walks with people facing the ''hot'' spots of life, he/she grows in appreciation of what he/she brings into the relationship—his/her personhood, finite yet created also in the image of God. The Chaplain faces the limitation of realizing that he or she must also wait upon God. As the other clings to life, rather than provide false reassurance or by giving one's own answer, the chaplain allows a person to claim ownership of his/her own life. In few other learning experiences are we able to do as much reflection on our pastoral work as in clinical pastoral education.

Finally, the course of instruction provides the combination of academic discipline with intensive first-hand field experience and in-depth pastoral supervision and theological integration that is equivalent to any other professional development program in the military.

Practical Uses: C.P.E. in the Real Army:

Now that we have a working definition of what C.P.E. is, we still need to understand its practical application for the military. I have identified several areas where C.P.E. could be invaluable. These are in the areas of supervision, trauma care, hospital ministry, and the battlefield.

First, how would C.P.E. apply to the battlefield? According to the **AirLand Battle Doctrine**, the next war will not have clearly defined front lines. The battlefield will be mobile, with many casualties in the rear areas as well as on the forward edge of the battle area. Chaplains will be stationed at or near the medical field stations, ministering to the wounded and dying. They will also have to minister to the medical personnel, especially those involved in making triage decisions. A chaplain who has struggled with life/death ethical issues in the C.P.E. context will be better able to help the medical personnel in this situation. It is a stressful thing to ''play God'' in a triage setting where the decision of who lives or who dies, or who goes for immediate medical treatment has to be made by young doctors and nurses who have never seen combat. Many decisions around wounded and dying are also experienced by commanders and their soldiers. Dealing with death and dying in a medical setting builds useful skills on battlefields. Soldiers think of themselves as ''family.'' Commanders are vitally aware that soldiers make judgments upon them and their ability to lead, often based upon how well the commander takes care of the wounded and dead, for the wounded and dead are ''me.'' Answering the question, ''how well will he take care of me?'' deeply influences his willingness to risk.

Every chaplain involved in a C.P.E. unit should have the opportunity to witness a birth, a death, or to see disfigured people such as those on burn

units or head-trauma units. This would help the combat chaplain 1) by preparing him/her somewhat for the physical ugliness of the situation; and 2) by giving the chaplain an understanding of what the medical personnel are working with.

Supervision, especially in the peacetime Army, is another area where a C.P.E. trained supervisor could have significant impact upon new chaplains entering the system. Subordinate supervision is an area where chaplains have traditionally been weak. We err either on the side of being too loving, Christian or forgiving when a person is obviously not suited for the Army, or we tend to be controlling, micro-managers, unable to let the "newbies" grow, develop and make mistakes on their own. As one commander commented to me, "Mary, you chaplains really do a job on each other professionally." What he meant was that in his experience, he did not see the mentoring that is so vital if a young officer is to be groomed for positions of increasing responsibility. A C.P.E. trained, brigade-level supervisor should be able to evaluate, identify and nurture subordinate chaplains without letting his/her own personality issues get in the way.

Hospital ministry is the traditional area where C.P.E. trained chaplains are initially utilized. Most residents will have at least one utilization tour in a hospital. As pointed out in the historical section of this article, the hospital chaplain walks with those facing life crises. Many of our posts have only one hospital with one hospital chaplain. The hospital chaplain, coordinating closely with the division/post chaplain, could provide invaluable training for the division chaplains. Areas of training could include mini-introduction to hospital ministry courses, AIDS ministry training, mass casualty training, witnessing an autopsy or participating in a birth. Many chaplain families struggle with life issues and problems. Because the hospital chaplain is under the Health Services Command, and not part of the division, he/she is often perceived as a "safe" pastor to whom other chaplains and their families can go for help in time of need.

Finally, one of the areas where C.P.E. can be extremely effective in the area of emergency room/trauma support ministry. Brooke Army Medical Center is an excellent example. There a resident is assigned to cover the emergency room. In a hospital where the emergency room takes gunshots, accidents, drug overdoses, etc., the chaplain could function as a vital member of the team, ministering to distraught families as well as emergency room staff, police, and medical personnel. Some of our inner city hospital emergency rooms are the closest thing we have to a combat situation; yet we are not training our people in these areas.

Assignments: Where Do We Use Our People?

One of the problems perceived by those who are C.P.E. trained is the lack of utilization of their training. As the major commands work with the Chief of Chaplain's Office, and coordinate assignments more closely, much of this problem should be eliminated. A possible assignment progression for the C.P.E. trained chaplain might be as follows: a tour in a hos-

pital/confinement facility; then serve as a brigade/community chaplain, followed by either a tour in a medical center or the Chaplain's School. The Chaplain's School assignment should be either in the Basic Course or serving as a small group leader for the Advanced Course. C.P.E. trained chaplains should have the interpersonal skills to serve in those capacities. Also, close attention should be paid to assigning a person who is not C.P.E. trained to fill a clinical slot. Sometimes, simply because of where people are in their assignments, the trained personnel are just not available to move when the openings occur. This is critical outside the U.S. In places like Europe and Korea, priority should go to the clinical slots for trained C.P.E. personnel. A real-world personnel problem for the chaplain's corps occurs when a non school-trained chaplain is placed into an Army Education Requirement System (AERS) slot. The reaction of the commander often is to question the proficiency of the new chaplain. His years of experience with C.P.E. trained chaplains tells him what a C.P.E. trained chaplain can do.

In short, C.P.E. training is a vital growing part of a modern military chaplain's education. Recruiting and training our best people for C.P.E. to serve in hospitals and as supervisors will enhance the quality of military chaplains. As an additional educational requirement, to have successfully completed one unit of C.P.E. before being endorsed for military service would be a positive step. Many seminaries are now requiring a unit of C.P.E. before graduation. The military should do no less for clergy who are called to minister to those in uniform.

Re-enlisting in the President's Drug War

The Staff of the Chaplaincy Services Support Agency

The drug crisis in America today occupies a very crucial and important place in the minds of most Americans according to a recent Gallup poll. The poll, taken in June and July, ranked America's concern regarding illegal drug usage at the top. Twenty-seven percent of Americans polled indicated drug abuse is the most important problem facing the country. Of those polled, 3/4 of all the teen-age respondents and 1/2 of all the adults indicated a willingness to volunteer to help in drug prevention, education, and treatment. For the first time in 50 years Americans cited a social issue, the drug crisis, as the nation's top problem, over "guns and butter" issues of international tensions and economic worries.[1] The drug problem is a deeply troubling concern in the minds of many. Newspapers and national magazines have kept the drug war efforts in the forefront of the media since President Bush announced his strategy on 5 September. We in the military are also concerned, and have been for years as the Army and its sister services have struggled with addicted soldiers and family members, to aid families and individuals in their struggle to free themselves from addiction to alcohol, drugs, and tobacco. The chaplaincy has been on the point in the Army, establishing the first alcohol and drug treatment centers, instituting the first amnesty programs, and working from chapels, and family life centers, to unit orderly rooms and classrooms to educate and warn of the dangers of drug and alcohol addiction. What implications does President Bush's National Drug Control Strategy have for the chaplaincy as the nation girds for war against the enemy within our own borders? What is the nature of the drug problem in the Army today? How will the role of the chaplain change from past years, if at all, in this war?

Nature of the Problem

Drug and alcohol problems in military communities vary widely due to location, population, proximity to large cities, community services, etc. But the military is essentially a cross section of American life, and can be expected to demonstrate many of the characteristics of American life, including the tendency for a part of the population to become addicted to drugs and alcohol. Nationwide the incidence is around 10%. Perhaps in the Army due to the widespread use of urinalysis testing, the incidence of illegal drug use is

[1] "The Denver Post." 15 August 1989, page 1.

less than in the civilian population. Alcohol and drug treatment and rehabilitation programs have been established on every post and in some hospitals and medical centers. Moreover the Army has been vigorously prosecuting the war against illegal drug use for many years, and has had some real successes. Drug use has been cut by 82% since 1981.[2] However, the problem is still with us, and will not go away easily in spite of our successes.

Role of the Military

The military will have a particular and unique role in the drug war, primarily in interdiction efforts. The President's plan calls for the use of "Defense Department technical and intelligence support."[3] Specific unit responsibilities have yet to be decided, but indications are that chaplains may be ministering to soldiers who have a mission related to identifying illegal border penetrations, and sealing our Southwest border to illegal crossings. These are sensitive and important assignments for soldiers; the UMT assigned to these units will have important pastoral responsibilities.

Role of the Chaplain

The President's National Drug Control Strategy is clear in its intention to involve the whole country at every level. The Strategy has some relevant sections applicable to chaplains ministries. In terms of community resources, the report singles our "churches [which] ... have a special role to play. Drug use is a moral problem, too, and more of our religious institutions must raise their voices against it."[4]

Our families and especially our young people seem to be hard hit by the drug problem, and particularly by alcohol abuse. Experts agree that alcohol is the most widely abused chemical. Military families living in Europe have experienced greater vulnerability to alcohol and drug abuse because of the easy availability. The report states "A young person's first line of defense against drugs is his own moral compass, a product of values internalized from religion and from the family. Parents are children's first models for behavior and belief."[5]

Chaplains' ministries place them squarely in the middle of an intense battleground where young people are faced with strong temptations almost daily, to experiment with alcohol and recreational drug use. Teen-agers need a strong advocate in their community chaplain and volunteer youth workers to give them the moral courage to resist.

Chaplains are not alone in the struggle against drug and alcohol abuse in the military community. Army leadership has established several agencies to deal with drug and alcohol abuse.

Each major military community in Europe, and other OCONUS locations has an Adolescent Substance Abuse and Counseling Service. Specially

[2] *National Drug Control Strategy*, The White House, Sept. 1989 p. 57.
[3] *Ibid.*, p. 73.
[4] *Ibid.*, p. 53.
[5] *Ibid.*, p. 48.

trained psychologists and social workers with extensive experience in adolescent therapy and practice were sent to each of these major communities. There are 26 such offices in Europe, 1 in Japan, 2 in Korea, 1 in Hawaii, and 1 in Panama. These personnel have seen significant success in curbing the abuse of alcohol and drugs among teen-agers. Chaplains who are familiar with these community counselors have a near-by resource for referral and conferral.

The Community Chaplain is a member (by regulation) of the local Alcohol and Drug Intervention Council, convened by every commander. This is a good place for us to re-enlist for the drug war, to teach classes, to organize groups dealing with addiction, to work with AA, Narcotics Anonymous, and other forms of recovery groups, and encourage soldiers to come for help before it gets too late.

We can make an impact in families and with individuals by ministering to the individual who is using drugs to act out his shame, his pain, his low self-esteem and hopelessness. We can deal with the dysfunctional family system which supports addictive behavior because of its co-dependent nature. More and more is being discovered about the dynamics of co-dependency. Treatment is neither complex or difficult. Chaplains can and need to be in the forefront of these healing therapies.

Other ways chaplains can make an impact upon their community is to take advantage of the privilege of visitation in the home. A 20–30 minute visit by the unit chaplain to a troubled family will do wonders many times towards encouraging those who are struggling with some type of addiction as a result of loneliness, depression, low self-esteem, or divorce and fragmentation of families.

Preaching sermons may be the one most effective measure we can take. Sermons addressing the subjects of hope, the meaning of life, addiction and recovery, addictive behavior, pain, shame, guilt, and the availability of the grace of God in all of these areas, brings the resources of a higher Power to bear on our human problems. This is the unique contribution of the chaplain to community well-being. This is what we do best.

Indeed, the President's National Drug Control Strategy considers the drug crisis a moral problem. Georgie Anne Geyer, a columnist for **The Washington Times** writes "Mr. Bush, Mr. Bennett [Director of the Office of National Drug Control Policy] and company are trying to mobilize not only the law but individual moral spirits of the nation to destroy drug use over a specific period of time."[6] This is a return to the belief that the solution to this problem lies in the family, community and church. Luis Palau, an evangelist who holds crusades in South America, and who recently preached in Colombia, told columnist Cal Thomas, "It [the drug problem] is a moral and spiritual problem in America. They may kill the plants and arrest drug lords in Colombia, but unless the demand in America is reduced, the drugs will become available somewhere else in South America or in Asia."[7]

[6]*The Washington Times*, 11 September 1989, p. D4.
[7]*Ibid.*

The battle lines are drawn and the military chaplain is on the point. We are not unarmed. We are equipped not only by our training and but also by our ordination, with the authority and responsibility to meet the enemy and defeat him. Now is the time to reenlist in the fight against drugs, a war on our own turf.

Furloughed

James C. Schaap

About the life of Lester Agnes, I know almost everything I do by second- or third-hand, which is to say, by reputation—which is to say, in Canton, I suppose, by gossip. But anyone, man or woman, whose biography accumulates the stacks of lurid stories which Agnes' has in his seventy years cannot be, in total, a victim of malicious wagging. My wife, whose first twenty years are rooted in this river town, claims Lester deserves the perverse quality of his legend; and my father-in-law, a man I respect, does little more than hrrumph whenever Lester's name rises in casual conversation. He and Lester have been members of the same church for more than a half-century.

What I know is this: Lester's wife Geneva claims the week before her husband died was his most peaceful on earth—and hers. He died on Saturday. I had been there to visit just two days before his lungs filled up again and the cancer he wrestled for three long years finally pinned him., According to the scriptures, Jacob wrestled only one night and came away with nothing but a hip pointer.

"I put this house on the market today," Mrs. Agnes told me last week when I stopped over to see them, "but I don't think Lester will ever see it sold." She put down a huge cinnamon roll on a plate in front of me, assuming, as most do here, that all men eat that much at three in the afternoon.

"He seems pretty chipper," I told her, trying to lug in the gospel of hope.

She nodded to acknowledge my propriety.

"The kids have all been here now. Wanda just left, but the two of them said it all—she and Dad—what had to be said."

Perhaps it was the sheer length of a battle whose outcome was never in doubt, but Geneva Agnes never seemed fragile about her husband dying just a room away.

"It's all okay?" I said, eating the roll so as not to offend, "I mean, between them."

James C. Schaap is Professor of English and Writing at Dordt College, Sioux Center Iowa, author of five books, and more than fifty short stories, published in Christian and secular magazines.

"Things won't ever be honky-dory," she said. "I long ago gave up on that kind of miracle."

Once, or so I heard, Lester invoked the prayer chain of the Canton Church to ask God's help on his wayward daughter Wanda. He'd found cigarette butts in her Nova's ashtray.

"They didn't fight?" I said.

"Wanda's got better sense than that," Geneva said, "even if Les doesn't." She pressed the top down on the tub of margarine once I'd taken what I needed. "But he didn't pull anything. It's about the best I could hope for." She picked herself up from the table to put the tub back in the refrigerator. "She blames him, you know, for all of her problems. That's what her psychiatrist says to do, I guess, and who am I to judge?"

"Sounds like a psychiatrist," I told her.

"It's probably true," she said.

"You think so?"

She pulled a towel out from the rack beneath the sink and wiped her hands, then came back to the table. "You do the best you can when you're doing it," she told me. "I'm not sure he ever knew any better than what he did. I tell Wanda, 'You spend all your time looking behind you and the day will come you'll spin yourself around completely and leave yourself looking at your shadow. That's all.' That's what I told her. And lookit here what this man did. We never had a thing, Reverend—when we were married. Nothing. And lookit here now, at this house, what kind of place it is, with a big screened-in porch. I only wish he could live here awhile yet because I think I'd be a better wife without hogs forever in my backyard."

If you live with a man like Lester for all those years, I suppose you gain an inordinate amount of strength yourself.

"He was way too strict," she said. "I know that now. But it was a different time then, and he always thought he knew what was right." When she laid her heavy hands on the table, my side rose. "Most of the time, he meant well."

Farming, some say, plants men down under long before their time. That may be so, but the dozens of widows in the Canton church argues that farming may be good for their wives. Robust, happy in her quiet way, Geneva Agnes, I assume, will now join a score of Canton widows who are never home when you call, who make every travelogue, benefit, and request program, play a little charity bingo, and just about every Saturday night walk four abreast up to one of the local restaurants. Maybe her best years are still in front of her. When Christ admonished whole cultures for not caring for widows, I don't think he had the rural Midwest in mind.

"How you going to manage without him?" I said.

She pulled the coffee cup to her lips, let it sit there for a moment in front of her glasses. "Same as always, I guess, except one less to cook for."

Maybe I shouldn't have asked her then what I did. But one place I've always failed is with my own niggardly reticence. So I asked her exactly what was on my mind. "You love him, Geneva?—did you?"

She sipped her coffee and swallowed. "More than ever, in the last three years—when he needed me," she said. "I don't really think Wanda knows that either." She looked down at her arm and rubbed her hand across her wrist. "Sometimes I think about the way Jackie stood there with her kids when Kennedy was shot. You remember that?—or you too young?"

"Sure," I said.

"I want to be like Jackie at Les' funeral," she said. "I want to stand there and not fall apart, if you know what I mean." She put down the cup and raised her hands, put her palms together, then looked up at the wall, as if what hung there were some half finished portrait. "I want to show everybody in that church that I loved him, but I want to stand in front of them looking strong as Jackie too."

She'd find something within her, I thought, like an actress, something that would be there when the time came.

"You're going to do the funeral, you know," she told me. "He's got the whole thing worked out already." She grabbed the Bible from between the book ends behind the toaster, and slipped out a scribbled page full of notes. "He's got it all here, what he wants, even what the choir is supposed to sing." She opened the sheet and flattened it with the back of her hand. "That's like him. He ever really thinks whether it's what they want."

"He wants *me* to officiate?" I said.

"You been here for a lot of it."

"Nine months."

"Longer than anybody else." She pushed the sheet across the table. "He likes you. Maybe because of what you don't know."

"He told you what to write?" I said.

"He wrote it himself—last Thursday, I think. Sat up for an hour at least, him and the Bible, and that silver pen he got from the Pork Association."

The hand was more comfortably set down than I would have expected of Lester Agnes, an almost feminine grace in the l's and the g's. "Lamentations," I said, when I read the text the old man had written in. "It doesn't happen often that people choose Lamentations for funerals."

"People like my husband don't happen often," she said, almost sheepishly, smiling.

* * *

We've been building an elevator in Canton, twenty-four hours a day, seven days a week. We never stop pouring concrete because the whole thing is one huge tower of cement, poured in a pair of barrels the workers call Siamese twins. Whenever I worked the day shift I could stop off at the Agnes' place in the afternoon, when the rest of the crew was on break.

I suppose it's the preacher in me that appreciated coffee and rolls with Geneva Agnes more than a 20-ounce Pepsi out in the heat with the guys on the site. Sometimes I wonder who's most nervous when I'm with them—me, the truck-driving preacher on furlough, or them, the wild–ass high school drop-outs who, I'm told, scuttle the dingier part of their profanity the moment my truck pulls up. I've tried like mad not to be the pre-

acher since we've been here, but to them at least I can't shake the office. They call me Reverend, somewhat jokingly maybe, even when my beard is thick with road dust and sweat hovers in half-moons beneath my arms.

"Agnes dying yet?" Toby Maasdam asked me last Wednesday, when both of us got shifted to nights. Toby's a kid with a future as an elder. I know that. He's rebellious as hell right now—nineteen and almost pitch black from all day in the sun pouring concrete. But he's got this peculiar, latent seriousness in him, something that coaxes itself out when the other guys, their foreheads strapped in red handkerchiefs, wouldn't say a word about anything with more weight than a six-pack of Bud Light.

"Who knows?" I said. "Maybe he'll pull it out."

"Ornery old bastard," Toby said. "He probably will."

A thick, gray river of concrete flowed down the funnel from the back of my truck. I teased it along like I'd seen the other drivers do it.

"A couple years ago Fred Willemstyn had to wrestle old Lester off his son. You ever hear that one, Reverend?" With the heel of his half-length hoe, Toby rapped a stud as the mush flowed into the forms.

"I don't always pay attention to what I hear anyway," I said.

"Fist fight," he said. "He and Sam. Actual fist fight. You believe that? A kid's wailing away at his old man, and the old man is winning. Sam's no lightweight either. You ever see him? He moved to Colorado now—had to get away."

"He was here last week," I told him. "I met him."

"I bet he could take the old man now. Lester's in no shape to punch it out anymore, I guess, is he?" He ran the blade of the hoe over the bed of concrete. At night the work goes easier. During the day sometimes, the heat gets so strong that the whole mess sets up faster than it should.

"What's he look like, dying?" Toby said.

There's always a serving of seriousness in what he says.

"Something like what you're going to look like yourself someday, I suppose," I told him.

He laughed, then he dragged his hand through his underarm and wiped it off on his pants. "You always had that kind of preachiness in you, or is it something you learn in seminary?" he said.

"It's something I try like mad to avoid," I said, "like dying."

He smiled again. "That's what I like about you, Reverend," Toby said. "It's like Sunday School everyday."

"You were saying—about the fight—"

"Fred Willemstyn said it. He was there. It ain't gossip." He pulled a flattened cigarette from the pack in his hip pocket. "He said he got old man Agnes in a hammer lock just to keep him off. They weren't even wrestling, mind you—we're talking fisticuffs here—" He stuck the cigarette in his mouth and took up the pose, waving his fists at me.

"Spare the rod and spoil the child," I told him.

"You met Sam. He strike you as a bad-ass?"

To me, Sam Agnes looked, spoke, and acted like an accountant, not a boxer.

"Old man Agnes going to hell, is he, Reverend?" Toby said.

"It's lucky for him you aren't the judge," I told him.

Someday—and probably not all that long from now—Toby will marry and father a child, and when he does he's going to think seriously, maybe for the first time in his life, about how he wants that baby to grow up. That's the day he'll be elder material. Just wait.

* * *

Lamentations 3:21–33:

"Yet this I call to mind and therefore I have hope: Because of the Lord's great love we are not consumed, for his compassions never fail.They are new every morning; great is your faithfulness. I say to myself, 'The Lord is my portion; therefore I will wait for him.'

"The Lord is good to those whose hope is in him, to the one who seeks him; it is good to wait quietly for the salvation of the Lord. It is good for a man to bear the yoke while he is young. Let him sit alone in silence, for the Lord has laid it on him. Let him bury his face in the dust—there may yet be hope. Let him offer his cheek to one who would strike him, and let him be filled with disgrace.

"For men are not cast off by the Lord forever. Though he brings grief, he will show compassion, so great is his unfailing love. For he does not willingly bring affliction or grief to the children of men."

I don't mind saying, that within the context of Lester's life that passage makes entirely no sense, but that's the passage he wanted me to preach on at his funeral—me, the furloughed preacher, the truck-driving Reverend who visited the sick only because Canton church had no preacher just then, because I was the nearest facsimile.

So what does his choice of the words of the prophet say about the legendary Lester Agnes?

I risk understatement when I say that a man like Lester Agnes was of the old school. He's moved to town now, but years ago he must have stood in that rented acreage where his family lived in the same powerful, almost eternal way this new elevator is going to stand above town, imperious to tornadoes, even the monsters that swallow village blocks whole and disgorge jagged pieces of people's lives hither and yon over knee-high corn. Twenty-four hours a day we're building a Babel here, a storage barn for mammon, but his elevator is really a kind of Lester Agenes, who was a monster himself, unyielding, dogmatic, cock-sure of his own strength.

His own wife told me once how he hated syrupy fundamentalism, especially the spiritual goo of religious broadcasting. She'd have it on the radio, she said, when she knew he was out at the chores. He'd warned her often enough about it, she said, how it was a drug not to be toyed with, how it was crap, how it made a county-fair teddybear out of God Almighty. So one day he came in and surprised her, caught her off guard. She was washing her hair in the kitchen sink, and she couldn't get to the radio. They'd been fighting earlier, she said, and Lester had been angry.

"I thought I told you not to play this junk anymore," he said. "I thought I told you I wouldn't have it in my house."

''It happened to be on,'' she said. ''I was washing my hair and I wasn't even thinking—''

''You're lying to me, '' he said. ''I know dang well you're lying, Gen—''

''I wasn't even listening,'' she said.

He didn't think at all, she said. He just pulled a hammer out of the utility closet beside the door, walked coldly over to the counter top where the radio sat, than smashed the radio to pieces with three arm-length blows. It was a portable she'd bought herself at Coast-to-Coast, on sale, she said, not worth more than ten dollars.

Then, she said, he replaced the hammer on the shelf, pulled out the wisk broom and dust pan, and swept the pieces off the floor, as if to say, I suppose, that he hadn't meant to make his point with untoward malice.

On the basis of the funeral text he chose for his own funeral, I must somehow believe that man took comfort from the words of the prophet of Lamentations. ''Let him sit alone in silence, for the Lord has laid it on him. Let him bury his face in the dust—there may yet be hope. Let him offer his cheek to one who would strike him, and let him be filled with disgrace.''

If I had a nickel for every time I've heard people say that the Lord works in mysterious ways, I could retire, buy a big house in town with a screened-in porch. But when you look at Lester Agnes's last wish, a passage on humility from Lamentations, you can't help think that it's not God's ways that mark themselves with mystery, it's also man's, his image-bearers.

Lamentations for Lester.

* * *

Why am I here?

Everyone, I think, has a right to his or her own mid-life crisis. Call it that, if you want, but I think it was honesty, finally, that pushed me to put my profession on hold, no matter what Canton people might say about a preacher driving a gravel truck. I resigned my pastorate partly because of the sorry look on the faces of some of my colleagues, preachers whose eyes have long ago lost whatever enthusiasm once burned in their souls. I didn't want to be one of them.

I'm driving a truck in my wife's hometown because I want to know I should continue preaching. I want to see God's hand scribble something in scattered gravel or write Latin on the side of a wall of perfect concrete. I want to know for sure that the profession I chose once, years ago, is where I'm meant to stay. I didn't want the office to strangle me, like it has some of my colleagues who feel bound now by a choice we all made in some faded enthusiasm generated so many years ago that the person who made it then, now seems less myself than my high school graduation picture.

I took two years off to decide my future, even though I'm forty; and I don't care, dammit, if all of Canton thinks I'm a failure because I've boxed up four years of education and parked it all up in the attic of the house we've rented, then jumped into a cement truck.

''What you doing hauling cement?'' Toby said to me one day already last fall when we were pouring a driveway.

"I needed a break," I told him.

"So do I," he said. "Maybe I ought to preach."

Lester Agnes asked me about it one of the first times I went over to visit him, sent there by the church because he knew none of the elders were capable of telling him anything he didn't already know. He was probably right.

"You running away from something?" he asked me.

"I don't think I'm running away," I told him. "I just got a late start on deciding what I am going to do with my life."

Lester probably never had an appreciation for irony. He didn't smile. "I'm not hearing you straight," he said.

"I'm just on leave," I told him. "It's not like I've quit."

"You doubt God?" he said. "You lose your faith somewhere?"

"It's not that," I said. "I doubt myself."

If a cartoonist were to draw Lester Agnes, he'd feature that gray-black bush of eyebrow that flexes into a thicket of seriousness no smile can deny. "Takes a man to say that," he told me. "Took me almost a lifetime." For a minute there I wondered who was bringing whom the comfort.

"You aren't quitting then?" my father-in-law asked when I told him I wanted a job for a year or two.

I told him I wasn't necessarily going to quit preaching, just check out my options.

He had his fist up in front of his mouth, as if he were going to cough. Then he flipped off his cap and brushed his hair back with his forearm, looking at his daughter. "I can't pay what you're getting in the ministry," he said.

"We know that," Mindy said.

Then he chuckled, pulled his chair forward, and spread his arms across the desk in front of him. "What on earth you know about cement?" he said.

What I hated most was telling my consistory because I knew it meant facing up to something I didn't want to know. They were the only people who didn't question my decision.

"If it's what you want," my vice-president said. That's all. Maybe I'm wrong, but the night I told them I wanted a leave—no strings attached—was one of the best meetings we'd had in the eight years I'd served that church.

The only person who encouraged me was my wife, who claimed she sometimes wondered whether twenty years ago, when we fell in love, she could ever have guessed I might become the man the ministry had turned me into.

"It will be a furlough for me too," she said that night. "You understand that, don't you?"

I suppose I'm not the first man to have wondered at a time like that whether I'd really ever thought much of my own wife in all those years already behind us.

* * *

Back in Forest City, my last congregation, I gave one night a week to the local hospital, on call like an ambulance driver—the man who parlayed the gospel of comfort wherever distress had no outlet. Strangely enough, one of the best lessons one learns in the ministry is not how to preach but how to listen, and the hospital is a great classroom for slow learners like me.

The only old-fashioned neon sign I remember in the whole city was the one at the hospital's back door, the one that said EMERGENCY. By habit, I suppose, I walked in that door on the last night I served as volunteer chaplain, because as often as I'd get called, I'd end up there, holding hands with some distraught mother or listening to the frantic prayers of a Geneva Agnes, sometimes futile prayers for a lifelong husband hooked up to a monitor whose flattened line already spoke God's own truth.

"This time it wasn't emergency.

"They're up in 434," the nurse said when I identified myself at the desk.

"Who?" I said.

"The couple—they wanted to see a priest," she said.

I didn't bother telling her I wasn't a Catholic.

"They lost a baby?" I asked.

She flipped the steel clipboard shut and stuck her pencil in a mug above the computer list of patients. "I really don't have much information," she said. "Didn't they tell you anything?"

Four years I'd spent as emergency chaplain. Fourteen years in the ministry. Somewhere along the line you lose the ability to be surprised by anything. Whatever the nurse had told me over the phone, I'd forgotten by the time I got to the hospital.

"They aren't too good with English, I guess," she told me. "All I know is that they wanted to see a priest."

"What are they?" I said.

She shrugged her shoulders. "Some kind of Orientals," she said. "Lao maybe?—Chinese?"

The hospital had laid carpet down the corridors just a year before, probably to break the image of the halls looking so much like tubes of off-white title. Even with leather soles you could walk as quietly as a nurse.

"434?" I said to the nurse at the station upstairs. I knew where the room was, but I needed information.

"You are?—" she said.

I pulled out the tag I'd forgotten to clip to my coat pocket.

"I'm sorry." She looked at me with the kind of deference one comes to expect from people who suddenly realize they're in the presence of saints.

"All I know is they're Orientals," I said. "Clue me in."

The way she fussed with her dangling earring told me she wasn't more than twenty-two. "Mrs. Ling had an abortion," the nurse said. "No problems really. She's a stage III Hodgkins, and Dr. Lambert advised it because of the chemo and everything, not to mention radiation." She pulled the stem out of her ear lobe and looked at it closely. "You may go in. He's there—her husband. He's a student. They're really young."

I knocked first. The door opened slowly, a man's face and shoulder

edging out from behind it as if inside they were storing a secret. "You are Reverend?" he said, and I knew immediately that he was Chinese or Taiwanese because he had to have been raised Presbyterian.

"I'm the chaplain," I said.

He stood straight quickly, opened the door, and greeted me politely. "How can I help you?"

Whatever emotional strength the man tried to manifest was undermined by fear and the cold shock in his wife's dark eyes. Her hair, parted down the side, fell around her face as if he'd laid it out perfectly for her, expecting distinguished company. Tightly drawn blankets sheathed her body, and both her arms lay motionless at her side.

"We need baptism," the man said. "We are both Christians. My father is a preacher in Hong Kong."

"For you?" I said.

His eyes twitched slightly, as if I'd spoken a foreign tongue.

"I mean, you two need baptism?" I said.

He pointed at his wife, then at himself, his eyes quizzical. "I'm sorry," he said again. "No, no." He drew a wide, but very polite smile. "No, no. The baby." And he produced from nowhere a very shiny, stainless steel, barrel-like receptacle. "You baptize baby," he said. "Please. My wife is Christian too."

The fetus was dead, of course. My very first thought was how this man and his wife had talked the doctor into allowing him to keep it there in the room, even if it was only for an hour.

I could have launched in, right then and there, with a treatise on the efficacy of the sacraments. I could have argued that sprinkling the water of Christ's redemption over the sacrificed body of a infant who'd never really seen the outlines of God's world was nothing less than silly, even if the church I came from never promised that the water I shook over him was holy. I know men who would say it was profane, even to consider it. But I could just as well have countered my own argument by saying that if these grieving parents had had a choice, most certainly they would have carried the child into real life, that in all likelihood even now they looked upon one pound of organic waste that lay in that receptacle as their own baby, taken from them, not by the doctor's hand, but by God's. Would the Lord Himself have done any less than satisfy their need for blessing? Would Jesus Christ have flatly laid out for them the theological absurdity of what they were asking?

My seminary friends and I could have labored late into the night outlining the central dogmas, testing our own best queries, and looking to the Bible, the creeds, and the church fathers. It would have made a great exercise, a simulation worthy of young men and women slavishly preparing for service in God's kingdom.

But I said nothing. I acted.

I took the container from the man's hands and walked toward the basin beside his wife's bed. I ran the water from the long spout and, without putting down the precious fetus, washed my hands one at a time, because even in my mind I thought I was about to do something sacred. When both

hands were wet, I took that receptacle over to the bed, nodded toward Mr. Ling, and stood beside his wife.

Water dripped down over the pale gray blanket spread tightly around her. I reached for her hand and held it in my left, and then, simply by the movement of my hand, I baptized that dead baby. "In the name of the Father, and the Son, and Holy Ghost," I said, "I baptize you into God's kingdom of love."

I let go of her hand and took the father's with my right, then brought it with mine to the container.

"What is its name?" I said.
"Chun Li," he said.
"Chun Li, I repeated. "God's child."
"Yes," he said. "Yes, Chun Li, God's child."
And then I prayed. Both his hands were on mine.

Some say war cripples men by pushing them into action so fraught with heroism and horror that the temper of their lives ever after will pale in the contrast. I've never been to war, but I know what it is like to walk out of a hospital room like the one I had been standing in that night, and wonder, in the crystal clear air of cold January, whether you really can go home to kids whose greatest concern is trying to avoid piano practice.

That night I stopped at a fast-food place and had a shake because I didn't want to go home. The man who served it was my age, maybe older, and he wore the rust-colored hat of the manager. All he asked me for was my order, and all he gave me was a chocolate shake and thirteen cents change from my dollar bill. He never really saw anyone there in front of him but someone identified as the customer.

It wasn't any theological crisis I faced in baptizing a dead fetus that sent me on furlough, that made me question whether or not I wanted this office of comfort-bringer for the rest of my life. It was that man in a red tie and a rust-colored hat who made a living for himself and his family simply by asking people what kind of hamburgers they wanted.

I sat down with a crumpled newspaper, the cold shake making me shiver, even though the place was warm. And I knew I couldn't go on in a role where the whole world looks at you as God's own hands. I sat there at a swinging seat, leaning over a formica table, and I wondered whether I wanted to spend the rest of my life in a job no more complex than that man—mixing shakes and making change from a register whose keys are menu items.

That night I decided to quit the ministry for two years.

* * *

From a hundred feet up, the river winds like a thick black snake through the quilt of straight-edge street lights mapping the city at night. If you're not moving around up on top, you need a jacket because soon after midnight cold descends from the clear sky even in July and the charge of heat the late afternoon sun buries in town won't reach high enough to relieve the chill. But there's an odd kind of honor I sometimes feel in standing up on top of

the slowly rising elevator in the middle of the night, the whole town asleep in trust beneath me—a watchman's honor, I suppose, an odd sense of responsibility that sometimes makes me want to mark the hours and yell out all's well to a snuggled community of bedrooms.

Last night I look my break up on top of the platform where the concrete's being poured. Toby came walking over as if he wanted to talk. It was clear to me that sometime in the very recent past he'd had a drink, so I offered him some of my coffee and he drank it out of a pop can.

"You going back?" he asked.

"To what?"

"To the ministry?" By habit, I suppose, he took out his cigarettes.

"Actually, I'm thinking of making a career of hauling gravel. That's a career with a future."

He didn't seem to catch my angle.

"Some people are just made to be preachers, you know? This kid. Ben Vellinga, he's going to be a preacher. When we were in sixth grade he got this brand new 10-speed. I wanted to ride it, see? So I did. At school. And later that night his old man calls my folks and lets them have it for me riding Benny's brand new Huffy. Shit. That kid's going to be a preacher because preacher's have this kind of wall around them that somebody's put up for them—you know what I mean?"

"I got a wall, you're saying?" I said.

"You come around the site and things change just like that." He snapped his fingers. "Even the bosses. You don't ever hear what I hear. You got this aura."

"What color is it?" I said.

Steam rose in a rounded triangle from the top of the can.

"It's whatever color heavenly auras are," he said.

I've never been much for a youth pastor. In the two churches I've served, I really wasn't all that successful at relating. Maybe it was because I was never young myself.

"I tell you what, Toby," I said. "Maybe I'm tired of lugging around my aura. Maybe I want to be Toby Maasdam and see the real world."

He laughed at me—this kid, nineteen years old, laughed at me as if I were the child. "No, you don't," he said. I hadn't said anything at all, but he put back his cigarettes without lighting up. "You ought to go back—really," he told me.

I've been trying hard to be more direct because it's struck me that no one in the Bible, not even Jesus Christ, was the kind of sweet guy I thought I was supposed to be. Today, smiley TV preachers set the standard, not the Lord. I was trying to be more honest, so I said to Tony, "What you got on your mind, anyway?"

And he pulls out this junk from his hip pocket. He's got a ring, and some kind of necklace, ticket stubs, and a couple of pictures, wallet-sized, all of it in a clear, sandwich bag. He holds it out in front of him as I'm supposed to understand the entire dilemma.

"I got this aura, remember?" I said. "Nothing sinful gets through it. You're going to have to spell it all out because I don't understand a thing."

It wasn't until that point, I guess, that I really began to understand that whatever troubled him was something worse than he'd ever felt in his life. He really couldn't say anything at all. He stood there and bounced the junk in his hand, as if he were about to drop it off the side of the elevator.

"Let me guess," I said. "It's a woman." He shook his head. "It's a woman and she's dumped you. You got the shaft."

He just kept bouncing this bag of stuff.

"Wait a minute," I said. "I got it now. It's a woman, and you dumped her, and the problem is that you still love her," I said. I shook out the grounds from my thermos top and poured in a little more coffee. "Now you want me to tell you whether to try to get her back."

Finally, he looked at me. "You make it sound so cute," he said. "You got it mostly right, but you're just imagining. I saw it, dammit. I saw the whole thing."

"With some other guy?"

He nodded.

"What'd you see?"

"The whole business."

"Window peeking or what?"

"Doesn't matter," he said. "I don't have no aura. I saw the whole stinking business myself." He tossed the stuff back and forth between his hands like a beanbag. "I saw them in the guy's pick-up, damn feet sticking right out the door."

The thing about the ministry is you're sometimes thrust into situations light years from your own experience, but always you're asked to spell out God's Word, as if four years of seminary somehow plants the truth in you like seed corn. This time I said the first thing that came to my mind. "Dump her," I said. "Go ahead."

He looked up at me as if he were angry.

"I been trying for the last week," he told me. "I been wanting to drop it in the mush here, in he elevator, make this whole thing like a huge gravestone—big sucker."

"Why don't you?" I said.

He swallowed hard. "Because I'm no saint either," he said. He brought his chalky hands up to his face and scratched his forehead with the back of his wrist. "I don't know what I'm getting so righteous about."

He didn't dare look directly at me. He took a drink of his coffee. "I want to know from you if people just have to be what they are—or if they don't have to be that, not exactly. If they can be something else, you know, something better? You know what I'm saying?—I mean, I want to know if it's in her to do this again, you know?—I mean forever and ever?"

"I don't know the girl," I told him.

"But you know people," he said.

"I got this aura, remember?" I told him.

"But inside. I mean, you know people inside. That's different then what's outside. I know them outside."

He stood there wielding that sandwich bag full of stuff, and I refused to think too hard and long. I went on honesty, hoping it was God himself pushing me in the right direction.

"Throw it," I said.

I don't think it was the answer he expected.

"Go ahead," I told him. "Bury it."

"Forget her?" he said.

"Bury the memory. Bury the hate. Don't bury her," I said.

He looked at me as if he couldn't believe what I was saying, and for the first time I saw a kid in him, a child edging on tears. But he couldn't do it.

So I took the bag out of his hands and threw it down between the forms myself, dropped it on the bed of concrete, still soft and wet. I grabbed a hoe from where it stood against the side and pushed the bundle under the mush.

"No matter what happens, you got to try to forgive. No matter what," I said. "Even if you dump her. Even if she's history. You can't live with hate."

His eyes looked more scared than I'd ever seen him, this big dark-skinned kid with arms thick as bridge cable.

"I'll always know it's in here, in these walls," he said.

"I'll buy that," I told him. "But you can't get it back out and carry it around in your hands."

He turned toward the forms and hammered the wood with both hands, cussing out the town below like a madman. He put his elbows up slowly and leaned forward to rub his temples. His face went down.

"You still want her, is that it?" I said.

He hunched his shoulders, looking down at the street. "So you think it's going to happen again?" he said. "You still didn't answer my question."

"I got no crystal ball, Toby," I told him, "and I don't know her. But whether or not you ever marry, you got to believe that she could love you for the rest of her life."

"Why?" he said.

"Because she's just like the rest of us. Somewhere in her she's got the image of God, and she can be something even she doesn't think she can."

"You didn't see her in that truck," he said.

"I didn't," I told him. "But that doesn't change what you got to do. It only makes it tougher."

The ring of the chains said once again we were underway.

* * *

Honesty notwithstanding, there are things I can't say at Lester Agnes' funeral. One night Toby told me how Lester and his son Sam went to war on a gravel road just south of the place they rented. Combat was in the air already, of course, but the two of them supposedly saw each other coming, Lester in his pick-up, Sam on the tractor pulling a field disc. Toby says that

once they saw each other, each of them decided he wouldn't budge. So they didn't, and the disc ripped right through the side of Lester's GMC, curling back the whole fender like a piece of sod, he said.

"Yet this I call to mind and therefore I have hope," Lester's text says, "Because of the Lord's great love we are not consumed, for his compassions never fail."

I'm making my last trip to the elevator this morning. It's dawn, and I'm four miles east of town. The sun is breaking up a long thin lines of clouds I see behind me in the mirror. Out in front of me, God himself has hung purple curtains in the wide sky west of town. It's the morning of the funeral. I'll shower when I get home, run over my notes, and meet Sam and Wanda and Geneva, plus a score of estranged relatives in the back of the church a half-hour before the service. And then we'll put Lester down.

A flattened swath of sunlight sneaks west over the landscape beneath the thick clouds that later this morning will bury the cemetery in a dark, windless overcast. But right now, just for a half-hour at most, the sun is here, stretching the shadows of the cottonwoods out over the river like giant hands, gilding the corn that's already tasseling, turning Canton's brand new grain elevator into a pillar of alabaster, like an outdoor movie screen lit, shining against the darkness west.

It's a tower of babel, I suppose, the farmers' own peculiar attempt to reach toward the sky. And I might call it the biggest of the barns built to store up wealth against the future. It's a symbol of riches for sure.

But it shines like something divine this morning, standing up against the purple curtains of a storm. It's lit into eternal whiteness, as if all the care we've put into it, the weeks of twenty-four shifts we've put in to keep it perfectly seamless, the hot days, the cold nights, have not been in vain.

But I was up there last night, and I know that somewhere in the mush lies a packet of pictures and jewelry in a sandwich bag. Twenty years from now some co-op worker may well find a crack in its flawless edge and wonder what kind of workmanship really went into that wonder. I know that elevator is not as pure as it looks this morning, a pure marble wall against the clouds.

How am I to believe that an ornery bastard like Lester Agnes can take comfort from Lamentations, from waiting on the Lord? And how am I to believe that Toby's girl—and Toby himself—can be what he hopes they can be as long as they both shall live? How am I to know that God is calling me back to the ministry?

That new elevator stands as a symbol, flawed but radiantly white against the darkness.

I may not know men outside, like Toby says, but I feel this morning as if I do know what's inside. And what I see in all of us—in Toby and Lester and Geneva and a couple of Chinese Christians in horrid human pain—is mystery, something more than what we are, mystery that in its own way images the God who made man, a God who is there, like the prophet says, and who I will praise, not because I understand him fully, but because I can't.

What the prophet says in Lamentations is that this mystery loves us for his own silly reasons, and what Lester Agnes and I both know is that he does, oddly enough, even when we don't love ourselves.

And that is the gospel of comfort I need to preach, if only to myself, today at the funeral, and tomorrow again, and again, and again, and again.

Suggestions For Use Of This Story

1. As a new wrinkle in training, get together the UMTs and exchange ideas of preferred scriptures for one's own funeral. Share the reactions with each other.

2. Reflect on the calling which brought you to this point in your ministry and how your story intersects the preacher's story. What are the homiletical implications?

3. Whom might you encounter today like Toby? How would you know?

Book Reviews

Images of Holiness: Explorations in Contemporary Spirituality

Philip Sheldrake

Ave Maria Press, Notre Dame, Indiana, 1987, paper, 118 pages, $4.75

Philip Sheldrake, S.J., is co-director of the Institute of Spirituality, Heythrop College, University of London, and co-editor of the journal, *The Way*. He lectures in pastoral theology and lives in a small community in east London.

"Our relationship with God," Sheldrake writes, traditionally has been "confined to spiritual experiences in the narrow sense and does not enter effectively into the major part of daily life." He seeks to broaden the definition of spirituality to include both personal and social dimensions. In the introduction he writes, "We should not be concerned merely with our individual growth but with the communal and social dimensions of our existence."

The author arranges eight reflections into two parts. He writes about the Christian life in the first four chapters: The Challenge of Spirituality; A Humane Holiness; A Spirituality of Struggle; and The Discipleship of the Cross. In these chapters he hopes to take spirituality out of the cloister of the monastery and place it in the whole Christian community. He especially seeks to empower laity in their quest for spiritual development. He draws support for this move from the reforms of Vatican II.

Interesting and practical problems emerge when one moves the locus of spirituality into the whole Christian community. A secular technological society, the context in which the church, especially its laity, lives, challenges any notion of spirituality. Sheldrake addresses this challenge and calls for holiness within this context. He gives theoretical and practical suggestions. Struggle as a common human motif becomes a starting point for the development of spirituality. The cross of Jesus functions as the ultimate symbol of suffering.

This Jesuit author and spiritual director looks to the founder of the Society of Jesus, Ignatius of Lyola, to lead the way into an experience of the cross. He tells how he uses Ignatius' *Spiritual Exercises* with retreatants and suggests how the reader might also use them.

In the second half of the book, Sheldrake writes about prayer. He devotes a chapter to a discussion of the images of God. "All questions about the nature and practice of prayer relate to the 'God question.' " In chapter

six, Time and Times for Prayer, he deals with the problem of finding time to pray. He distinguishes strands of tradition regarding prayer. One strand "places great emphasis on solitude, withdrawal, formal structures and extended time." Medieval monastics highly developed this strand. Another strand has always affirmed the notion that any activity done with devotion can be a prayer. This strand offers the greatest possibilities for spiritual development outside the cloistered community.

Of all the chapters, the seventh, Prayer and Social Consciousness, is the most disappointing, especially in light of Sheldrake's stated concern for "the communal and social dimensions of our existence." He presents a theoretical, theological base grounded in incarnation. I found myself saying, "Okay. Now what?" I wished for practical suggestions. Sheldrake, like the rest of us, seems to search for models who have integrated their life of piety and social concern. He points to a few models. But all he does is point. I wished for further development. And all his models are male; Berrigan, Merton, Delp and Bonhoeffer.

The energy level rises in the final chapter, Imagination and Prayer. Sheldrake defines what he means by "imaginative contemplation" and gives examples of retreatants who have experimented with it. The examples make the method live.

In this book Sheldrake presents a good overview of spirituality and hints at how one might practice spirituality for oneself and how one might direct others.

Chaplain (CPT) Robert L. Flaherty
U.S. Army

Fostering Faith: A Minister's Guide to Faith Development

Gary L. Chamberlain

Paulist Press, 1988, softcover, 214 pages, $10.95

If you want an easy session of reading that provides one or two thoughts, leave this book on the shelf. Dr. Gary Chamberlain takes James Fowler's faith development theory and puts it, the reader, and the basis for Christian ministry to work.

In the first two chapters, Chamberlain asserts that all Christians are ministers. As ministers we have a place in the kingdom for helping others and ourselves to grow in faith. Rather than viewing faith as a static, spiritual commodity, he tracks its developmental stages form early childhood through the highest echelons of moral and spiritual growth. He hopes that as we understand our own faith and its path, we will in turn help others navigate the course rather than diverting them from growth.

Perhaps as you study the first two chapters you will experience frustration and wish for more illustrations. Do not give up. His inductive style of rapidly exposing the reader to the theory shifts to provide 8 chapters of unpacking the idea in various social settings. He shows how the develop-

mental model fits in the areas of religious education, family, hospital, prison, elderly, and justice ministries.

The criteria I use for evaluating a book is to ask, "Would I read it again?" For *Fostering Faith* the answer is "Yes!" As military chaplains we can expect to minister in most of the social settings Chamberlain addresses. I expect to return to the appropriate chapters in response to new ministry environments.

Chaplain (CPT) David Scheider
U.S. Army

Aftermath: A Soldier's Return from Vietnam

Fredrick Downs Jr.

W.W. Norton & Company, 1984, 222 pages.

Fredrick Downs Jr. is author of *The Killing Zone*. In 1984 he was the Director, Prosthetic and Sensory Aids Service, Veterans Administration.

Aftermath is a sequel to Fredrick Down's book *The Killing Zone* which details his life up to the point of several severe battle injuries. He was serving as an infantry platoon leader in the 4th Division. This book charts Mr. Downs' trip through the Army medical channels from a field surgical hospital at Cuh Lai, Vietnam to Fitzsimmons Army Medical Center in Denver, Colorado. In the epilogue Mr. Downs covers an additional ten years.

Aftermath deals with the pain of injury, and the healing process. It also deals with the emotional and spiritual turmoil that the author experienced. The author vividly describes his feelings, his thought processes, as he deals with his injuries. He recounts his dependence on the pain killers used to alleviate his suffering. As he was recovering, he mentioned two instances in which he saw chaplains. Each instance is negative, due to the insensitivity of the chaplain to the feelings, the emotional hurts of the soldiers in the wards. The author elaborates on his feelings and emotions as he deals with the loss of his left arm and the acceptance and use of the prosthetic device he is fitted with. One theme that came through loud and clear was the fact that the Army spent a lot of time and money dealing with the physical injury, but very little in dealing with emotional and psychological injuries of its seriously wounded soldiers.

I found this book fascinating. It is well written. I had a hard time putting it down. I would highly recommend this book to be placed on the professional reading list of all chaplains. It would be of benefit for all chaplains who spend time working with seriously injured personnel because it will sensitize them to the emotional and spiritual needs of soldiers who are facing life with deforming and handicapping injuries.

Chaplain (CPT) Thomas C. Condry
U.S. Army

A Fight to the Better End—Strategies for Resolving Conflicts in Your Personal and Professional Life

G. Brian Jones and Linda Phillips-Jones

Wheaton, IL: Victor Books, 1989, softcover, 178 pages.

Each of us face conflicts at one time or another. Some of these may have resulted in a disruption of a friendship or of a working relationship. Dr. G. Brian Jones and Dr.Linda Phillips-Jones are both licensed psychologists who counsel and do management consulting with religious and secular organizations. Our authors present a unique, workable approach to resolving conflicts. Their approach "is a combination of gentleness and strength, tenderness and toughness, giving and accepting." (p. 8)

The authors' state that if a conflict causes you to "feel ... concerned ... irritated ... or unnaturally tense, and ... that the outcome is important to you, then the conflict is worth resolving formally." (p. 21) To instruct us in formal conflict resolution the Jones' offer a book packed with information, step by step methods, and personalized experiments to apply the methods presented. Appropriate references to scripture and other supporting literature are included in the text as well as a listing of resources.

The book begins by defining conflict and common errors in handling it. Then it presents the Better End Strategy (BEST) for finding your Best Alternative to a Negotiated Agreement (BATNA). This method (p. 58f) is based on the following principles from the Bible:

1. Strive to live in peace with ourselves and with each other. (Heb. 12:14; Mark 9:50)
2. Aim for interdependence in our human relationships. (1 Thess. 5:15)
3. Combine wisdom and reason as we work to resolving differences. (James 1:5; 3:17)

The authors caution us to be "soft on people, hard on the issues" (p. 59) and to always "keep an open mind and flexible attitude." (p. 66) Much practical advice is given on interpersonal communication and interaction, which in itself makes the book worth its price.

The book concludes with advice on recognizing and handling unfair tactics and steps to healing the effects of damaged relations.

A *Fight to the Better End* is professionally written for the everyday reader. Time and contemplation are needed to fully utilize all the experiments and practical suggestions. However, the reader need not complete all the worksheets to improve his personal resolution of conflict. This book is full of many suggestions and methods to help each of us improve our negotiating skills.

Chaplain (CPT) David Scharff
U.S. Army

Psycho-Spiritual: Healing After Abortion

Douglas R. Crawford and Michael T. Mannion

Sheed and Ward, National Catholic Reporter Pub. Co., Inc., 1989, softcover, 98 pages, $5.95

The authors have explored the process of healing as holistic process. The three cases discussed throughout the book are representative of the pain that is deeply rooted in a woman's decision to abort her unborn child.

Dr. Crawford, a licensed psychologist, and Father Mannion, a Catholic Campus Minister, provides insight into problems faced by women who are unsure regarding the issue to abort an unborn child or the results of keeping the child.

The process explored by the authors is one of an holistic nature integrating the psychological and spiritual in totality to help the client find forgiveness and grace.

Psycho-Spiritual: Healing After An Abortion is a helpful book to the counselor who is interested in combining both the psychological and pastoral aspects of counseling.

Chaplain (MAJ) Virgil R. Knipp, Jr.
U.S. Army

Symbols of Inner Truth: Uncovering the Spiritual Meaning of Experience

Carole Marie Kelly

Paulist Press, 1988, hardcover, 130 pages, $9.95

> Carole Marie Kelly has degrees from Immaculate Heart College, California; Middlebury College, Vermont; and the University of San Francisco. She has served as a consultant in the area of cross-cultural training and is now involved in the work of spiritual and retreat direction as well as writing.

I found this book to be very easy to read. However, the content is quite thought-provoking. In its nine chapters, the author deals with such topics as midlife crisis, fear, freedom, solitude, our individual humanity, and consequences. In one sense it is part of the author's personal story of spiritual growth, while in another sense it provides guidelines to enhance the reader's spiritual growth and enables the reader to feel free to open himself up to God.

I found some personal freedom and spiritual growth as I reflected on the author's comments found on page 108:

> "To pray is to risk transformation. We do not know what that may involve, or how we may be changed. Real prayer requires not only a deep faith, but a firm trust. It is a descent into the unknown and we know not what awaits us. And yet, we do know: our loving God awaits us."

I would recommend this book to any one who is interested in spiritual renewal or increasing their prayer life. It would be a valuable resource

for a weekend retreat on prayer. It is not a basic primer prayer, but goes beyond the basics to enhance them and to make them more real.

Chaplain (CPT) Thomas C. Condry
U.S. Army

New Chaplain Army-Wide Videotape Releases

609194DA (TVT 16–111) TWICE PARDONED—PARTS 1 and 2
(Color—½" VHS videotape—86 minutes—1989
(Adopted Commercial Subject)

This presentation features ex-convict Harold Morris telling his incredible life story and addressing the destructive ways in which young people try to cope with the pains and pressure of growing up. Speaking from experience, in a language teens understand, Harold warns about peer pressure, group acceptance, wrong associations, drugs, alcohol, sex and suicide.

707730DA (TVT 16–89) SELF ESTEEM AND LONELINESS
(Color—½" VHS videotapes—Tape A—Part 1 and Part II—64 Minutes; Tape B—Part III and Part IV—63 minutes—1989)
(Adopted Commercial Subject)

Why are we all caught up in the way we look? This question is asked by Dawson McAllister as he speaks out on self-esteem and loneliness for teenagers. Ideal for Christian youth ministry.

708393DA (TVT 16–108) THE JEWISH CUSTOM
(Color—½" VHS videotape—51 minutes—1989)
Adopted Commercial Subject)

This presentation is comprised of six segments on Jewish Customs: 1) The Sabbath; 2) Kosher; 3) Hanukah; 4) Shofar; 5) Mezuzah and Tefillin; 6) Tzedah. Army-wide distribution.

708394DA (TVT 16–114) BRADSHAW ON: THE FAMILY—PARTS 1–10
(Color—½" VHS videotape—1989)
(Adopted Commercial Subject)

This series consists of ten programs focusing on the dynamics of healthy family life. Encourages positive mental and spiritual health in the lives of soldiers and their families. Limited distribution from CH Thompson, USACSSA. All tapes are 58 minutes each.

Part One The Family in Crises
Part Two The Healthy Family
Part Three The Unhealthy Family
Part Four The Compulsive Family
Part Five The Persecuted
Part Six The Bad Child

Part Seven The Most Common Family Illness
Part Eight Help For The Family
Part Nine Health For The Family
Part Ten Hope For The Family

708399DA MOONSTRUCK
(TVT 16–116) Color—½" VHS videotape—103 minutes, 1989)
(Adopted Commercial Subject)

Moonstruck is a sophisticated romantic comedy about the loves, jealousies and entanglement facing an Italian-American family in Brooklyn. Excellent film for family life discussions.

708389DA ADULT CHILDREN OF ALCOHOLICS: THE MASKS OF DENIAL
(TVT 16–124) Color—½" VHS videotape—23 minutes—1989)
(Adopted Commercial Subject)

This program dramatizes the psychological and emotional scars lingering in persons who spent their childhood years around alcoholic parents. Limited distribution by CH Thompson, USACSSA.

608257DA THE TOUCH OF THE MASTERS HAND
(TVT 16–117) Color—½" VHS videotape—19 minutes—video guide—1989)
(Adopted Commercial Subject)

An old man lovingly crafts a priceless violin, assembling each piece with reverent care. The instrument is bought for a boy too young to appreciate it and it is sold to a pawn shop. From there it is passed through the hands of family after family and is subjected to a continuous strain of child owners who carelessly scar and abuse its once beautiful sheen. It becomes a parable of our personal worth through Christ. Excellent evangelistic film for youth and chapel groups. Limited distribution.

708391DA SONG OF SURVIVAL
(TVT 16–109) Color—½" VHS videotape—58 minutes—1989)
(Adopted Commercial Subject)

During WWII the Japanese occupied Java, in the former Dutch Indies, for three and a half years. Men, women and children were incarcerated in interment camps and subjected to harsh conditions. The women had something special going for them; their own choir, singing the world's greatest music. Excellent tape for FEMALE P.O.W. ISSUES.

708386DA ETHICS IN AMERICA UNDER ORDERS, UNDER FIRE—PART 1
(TVT 16–126) Color—½" VHS videotape—58 minutes—1989)
(Adopted Commercial Subject)

The troops in WWII did their duty no matter how difficult or unpleasant, out of loyalty to their commanders and to their country. Loyalty means devotion to a cause so intense that it gives meaning to life, directs all choices and overwhelms all other values. Absolute loyalty in some circumstances corrupt the soldiers own sense of moral duty. Excellent combat ethics.

708387DA ETHICS IN AMERICA UNDER ORDERS, UNDER FIRE—PART II
(TVT 16–127) Color—½" VHS videotape—58 minutes—1989)
(Adopted Commercial Subject)

The carnage of My Lai raises the issue of confidentiality between soldier, his or her religious confessor and military justice. This program debates the clash between military tribunals and the right of confidentiality. Includes chaplain and journalist participation. Excellent combat ethics discussion.

708400DA THE MISSION
(TVT 16–115) Color—½" VHS videotape—125 minutes—1989)
(Adopted Commercial Subject)

"The Mission" is a story about a man of the sword (Robert DeNiro) and a man of the cloth (Jeremy Irons) who united to shield a South American Indian Tribe from brutal subjugation by Eighteenth Century Colonial Empires. Excellent for church/state issues and the power of love in a world obsessed with power and greed.

708388DA INTERVIEWS WITH MY LAI VETERANS
(TVT 16–112) Color—½" VHS videotape—22 minutes—1989)
(Adopted Commercial Subject)

This program consists of interviews with five veterans who participated in the massacre at My Lai. They talk about the killing of innocent civilians, the orders that were given them, how they carried them out, how they felt and the subsequent cover-up. Excellent combat ethics discussion.

708383DA MEMORIES OF HELL: THE BATAAN DEATH MARCH
(TVT 16–123) Color—½" VHS videotape—58 minutes—1989)
(Adopted Commercial Subject)

This story is about WWII veterans, their memories and experiences as prisoners of war. Authentic war footage of the Bataan Death March demonstrates the harsh inhumanity felt by these WWII prisoners who underwent and survived this savage experience. Excellent tape for training ministry in P.O.W. situations.

THE FOLLOWING TAPES ARE CATHOLIC IN CONTENT AND ARE AVAILABLE ONLY THROUGH CH RICHTER AT USACSSA.

708398DA INTRODUCTION TO CHRISTOLOGY—TAPES 1 thru 6
(TVT 16–122) Color—½" VHS videotapes—Leaders Guide—Student Project Book—1989) 105 minutes each
(Adopted Commercial Subject)

Tape 1	Methodology for Constructive Christology
Tape 2	The Activity and Message of Jesus
Tape 3	Contemporary Understandings of the Death of Jesus
Tape 4	The Reality of the Resurrection
Tape 5	The Council of Chalcedon
Tape 6	Contemporary Christology Reflections

708398DA (TVT 16–122) INTRODUCTION TO THE NEW TESTAMENT—TAPES 1 thru 6
Color—½" VHS videotapes—Leaders Guide—Student Project Book—1989) 120 minutes each
(Adopted Commercial Subject)

Tape 1 How to Read a Gospel
Tape 2 A Portrait of the Historical Jesus
Tape 3 The Meaning of the Resurrection
Tape 4 The Mystery of Redemption
Tape 5 Mark's Gospel: The Suffering Messiah
Tape 6 John's Gospel: Jesus as the Revelation of God in Our Midst

708398DA (TVT 16–122) CHURCH AND MINISTRY—TAPES 1 thru 6
Color—½" VHS videotapes—Leaders Guide—Student Project Book—1989) 110 minutes each
(Adopted Commercial Subject)

Tape 1 The Church: An Image of Herself
Tape 2 Models of the Church (Part One)
Tape 3 Models of the Church (Part Two)
Tape 4 Ministry: A Historical Overview
Tape 5 Mission
Tape 6 The Future of Ministry

708396DA (TVT 16–121) PRIMING THE PUMP—PART 1—36 minutes
WHICH WAY IS UP?—PART 2—37 minutes
Color—½" VHS videotape—Leaders Guide—Program Planners Workbook—1989)
(Adopted Commercial Subject)

Before the rise of modern technology, a primer was frequently used to start a pump. Without a primer a pump draws forth air—not water from the ground. From the earliest days of the church, water has been a rich symbol representing the abundance of life that comes from a relationship with Jesus Christ. This training program continues this tradition of empowering a group of people to draw forth spiritual water from the ground. Also introduces program planners to the basic principles of adult religious education and helps them get the program started.

708397DA (TVT 16–125) NEW E.X.O.D.U.S.
A LEADERSHIP DEVELOPMENT PROGRAM—VOLUMES 1 thru 4—SESSIONS 1 thru 8
(Color—½" VHS videotape—353 minutes—Facilitators Manual, Participant Workbook—1989)
(Adopted Commercial Subject)
90 minutes each

VOLUME 1— SESSION 1—
The Growing Importance of Lay Leadership in the Church
SESSION 2—
Making Church Leadership a Constructive Experience
VOLUME 2— SESSION 1—
Communication Skills: Key to Successful Leadership

SESSION 2—
Cutting Edge of Excellence: Productive Interpersonal Skills
VOLUME 3— SESSION 1—
Effective Decision Making for Parish Leaders
SESSION 2—
Making Meetings Work for You
VOLUME 4— SESSION 1—
Working Through Parish Problems and Conflicts
SESSION 2—
Looking Toward the Future of Church Lay Leadership

The following videotapes are reproductions of existing Army films.

69062DA HE SHALL TOUCH THY MOUTH—PART 1 and 2
TF (VT) 16-6161 (Color—½" VHS videotape—79 minutes—1989)

In this program Dr. W.J. Beeners, Princeton Theological Seminary, Princeton, NJ, interviews religious leaders in regard to the fine art of preaching and what a religious sermon should illuminate in order to reach the congregation in a meaningful way. Shown are excerpts from videotaped services conducted by these religious leaders. Distributed by CH Tyson, USACSSA.

706695DA THE CHAPLAIN AND THE ARMY COMMANDER
(TVT 16–88) (Color—½" VHS videotape—14 minutes—1989)

This program emphasizes how the commander utilizes the Chaplain as a member of the unit team at Battalion, Brigade and Division levels. Contains interviews with current commanders in the field concerning how they utilize chaplains to meet the moral, morale and spiritual needs of the command. Originally prepared for the Pre-command Course at Ft. Leavenworth. Distributed by CH Synder, USACSSA.

Check your installation Audio-Visual Center for current listings in the Army Audio-Visual Guide (DA PAM 25–90) dated 1 July 1989.

CH(MAJ) Maria J. Snyder
VI Manager, USACSSA
AV 294-1865/1866

Bible Study Software

Chaplain, Major, Rick Hum, USAF

The study of the scriptures is foundational to most chaplains' ministry. Many of us, while in seminary, were taught how to use study tools such as concordances and topical bibles to enhance our studies and sermons. Remember when you handled your first concordance and realized what a fantastic tool it was? A concordance *is* nice, but it only allows for looking up one word at a time. What if you want to do more complex comparative studies involving longer phrases or synonyms?

How long do you think it would take to look up all the verses in the bible having to do with fools becoming wise? You of course would have to look up the verses that contain the word "fool" and one by one search through to see which ones also had a reference to being wise. Before long you would find that not only would the word "wise" be an important word to reference but also "understanding," "knowing," "wisdom" and any other synonym. Then it occurs to you, not only should I be looking up "fool" but also "foolish" and "simple". This topical search has gotten out of hand. I have to look up all the verses with "simple," OR "fool," OR "foolish," OR "foolishly," that also deals with "understanding," OR "knowledge," OR "knowing," OR "wise" OR "wisdom." This is called a "nested" Boolean search. How would you like to try that out with your trusty *Strongs Concordance?*

Just recently I wanted to do a study of the phrase "in the Lord." There are over 6,000 references in the bible that contain the word "Lord." Most of them do not contain the phrase "in the" preceding "Lord." It would have taken hours to research this. (In reality, I would have asked the question, realized how hard it would be to research it, and then abandoned the idea.)

These kinds of complex searches can now be accomplished by a computer in minutes; sometimes seconds. You could chose either the reference alone or the full verse printed out, along with its context.

With the new generation of computer-aided, bible-study aids, a study that would have been literally impossible *manually* to do is as simple as hitting a few keys and allowing the computer to do the search. This kind of repetitious tasking is perfectly suited to the computer. And programmers have helped us by providing many good bible programs from which to choose. More carefully researched sermons and studies are now possible.

The quality of our preaching and teaching can improve. With the many pressures on a chaplain, Sunday's sermon preparation often is tackled in earnest on Saturday night. Wouldn't it be nice to have study help like one of these programs? In order to make an intelligent decision as to which kind of bible program to buy, I will discuss what features you can look for in a bible program, and then a survey of bible programs I have already tested. Please noted that these programs will run on most IBM-compatible computers (such as the chapel's Zenith Z-248 series). The DOS system must be 2.0 or higher. If you are in the market for a computer, I highly recommend an AT-compatible (the Z-248 is AT-compatible) with a hard drive (at least 20 Megabytes; 40 or more even better). I have no knowledge of any of these bible programs being available for the Z-100. If they are, there certainly isn't the wide range of choices you have in the IBM-compatible arena.

Know What's Available

What sort of features can you expect to find in a bible program? They can be organized into the following categories; search capabilities, print formatting, versions available, and specialized features such as *Strongs Concordance,* Hebrew-Greek references, cross references and RAM Resident modes.

All of the programs previewed used some sort of menu system to allow the user to choose options. Some of the menus were easier to follow than others. Most are decipherable if you use the documentation and are willing to experiment. Once you learn the way in which a particular program operates, the differences in the menu systems will become for all intents and purposes, transparent.

Search Capabilities

Most programs will allow for the accessing of a particular verse by reference (John 3:16) or by specifying a word, words or phrases. You should be able to do combined searches with ''And, Or, Not'' logic. The way in which programs do this may be different, but it should be possible. Some programs would not allow me to do the search mentioned above (''fools'' or ''simple'' AND ''understanding,'' or ''wise'' or ''knowing,'' etc.)

Some programs will not allow searching for a specific phrase. For example, if you wanted to find all verses that included the phrase ''in Jesus Name'' would bring up all verses that had ''Jesus'' and ''name'' in it but not necessarily as a phrase. It is very limiting to have a program not be able to search on an exact phrase. Most programs allow for this kind of phrase search, but you would be wise to ask if in doubt.

Some even allow for sophisticated searches depending on the order words appear in the verse when not together. You could look for verses that include ''David'' and ''Saul'' with ''David'' occurring first. This feature would probably be needed only by students wanting to do specialized studies. I wondered what application I would have for it. If I wanted that kind of specificity, I would probably be studying the verse in the original languages. In addition, some will allow for differences between upper and lower case. (''LORD'' versus ''Lord'' versus ''lord'').

Once a verse is found, it is helpful that the context of the verse can be viewed and, if desired, include in the verse list you are compiling. It is also helpful if you can scroll backwards to view verses you have already passed over. *Scripture Scribe* does not allow for scrolling backwards.

While on the topic of searches, not all programs are created equal in the speed at which they find verses. Some are indexed and can bring up verses almost instantaneously, especially if only one word is specified. Some actually search through the entire bible verse by verse. These can take upwards of 2 minutes (on 10 Mhz AT, 40 ms Hard Drive) for even relatively simple searches. Some are extremely fast for even phrase searches. For example, these will find the verses containing the phrase "grace of our Lord Jesus" in less than 10 seconds. One took less than 1 second!

Versions Available

If the *King James Version* (KJV) is your version of choice, you are indeed fortunate! Almost every program I reviewed had this version available. Most also had the *New International Version* (NIV) available, with some the *Revised Standard Version* (RSV), *New King James* (NKJV), *Living Bible* (TLB). Only one company has the *New American Standard* (NASB). Several companies are projecting adding the *New American Bible* (NAB) or the *Jerusalem Bible* (JB) in the very near future. Keep in mind that you will require from 2.2 to 2.7 Megabytes of hard disk space for EACH version you want.

Some programs offer multi-windowing capabilities that allow for two versions to be seen on screen at once and locked together so that you are able to view the same verse in several different versions. Others allowing for switching to another version, but not to view both simultaneously. In my opinion, the windowing capability is desirable for comparative study. The number of programs with different versions is changing constantly; check with me for any of the latest developments.

For you who want even more, several companies are now marketing bible study *libraries* on CD-ROM (compact disk, read-only-memory). In these as many as 9 versions of the scripture, foreign language translations (French, German), and the original languages of Hebrew, Aramaic and Greek are on one disk. Included also are commentaries, grammars, lexicons, bible encyclopedias and other study aids—an entire library on a single CD disk. A special drive is needed to read these disks, but the basic computer can be a PC, AT or 386. This could be the wave of the future! It will allow chaplains on board ship or being deployed to carry their libraries with them on small Compact Disks. Instead of weight upwards from 75–100 lbs., you carry a laptop computer (11 lbs.), a drive (3 lbs.), and a disk (3 oz). Of course, the retrieval of the information is now at the speed of your computer. (measured in hundredths of seconds) as versus hours.

Print Formatting

When you have done your basic search, you will want to make a printed copy for your records or as handouts for your bible study group. Each of the

programs allows for the verses to be copied to an ASCII file which you can later incorporate into your word processing text. (Later I will discuss the "RAM-Resident" feature of some which allows for searches to be done and verses included while you are operating your word processor).

If you are printing out a copy of the verses, the formatting of the printed page can be important. Some programs allowed for the inclusion of individualized headings at any point in the verse listings. Some also allowed for the word or words used in the search to be underlined so they would be easy to spot. I personally found this feature very helpful. Most allowed for the title of the index to be printed, some included the version used and the name of the program.

Specialized Features

When bible programs first became available, being able to do simple, multiple word or phrase searches and print them out was exciting. As is often the case, especially in the computer world, users have become more and more sophisticated and have desired faster speeds and more features in their programs.

As I have already mentioned, speeds now are *very* fast—you can search the entire 66 books of the bible in under 2 seconds. For these programs, there isn't much more room for improvement. Where there is room for programs to "outshine" the others is in the arena of specialized features. Users are beginning to see the possibility of doing at least rudimentary, original-language study using a computerized *Strongs Concordance* or other Hebrew-Greek aids in study. *CompuBible* already has a *Strongs* module that allows a person (only in KJV since *Strongs* is keyed to that version) to view the transliteration of the original word, the *Strongs* definition, and list out the other locations where this particular word is translated *in the same way* in scripture. One cannot presently look for all uses of a particular Greek or Hebrew word unless you know all the various English translations of that word. This limitation is one inherent in all English-language concordances. I am told some companies are looking into providing an Hebrew-Greek interface that is tied directly to the original language and not to the English translation. This would be very valuable for scholarly study, especially if the lexical-syntactical structures similar to the ones used in the *Concordance to the Greek Testament* by Moulton and Geden were used. Now that will really be something to write home about!

One program, *CompuBible,* also had an "Outline/commentary" interface that permits a student to look for a section of the bible by outline headings. The documentation gives the example of looking for the bible account of Moses delivering Israel from Egypt. In that case, the word "deliverance" occurs 15 times (KJV) and none of the occurrences are in Exodus. If you look up Israel or Egypt you find 2,293 and 558 references respectively. To find our specific reference could take forever! But with the outline mode you can browse through the bible by topical sections, or search for the words "Egypt, Israel, or Deliverance" in the headings and, voila,

you find *''Exodus from Egypt (12:29-51)''* in the book of Exodus. This could be valuable especially for newer students of the scriptures.

The last special feature I would like to mention is the ''RAM-Resident'' feature that some programs offer. *CompuBible, WordSearch, MegaWord, Scripture Scribe, GodSpeed,* all offer it. Some offer it as an additional module you can add. *GodSpeed* and *MegaWord* include this feature at no extra charge.

The advantage of having this feature becomes evident when you are writing an article, composing a sermon or doing any writing where you might want to include scripture. Without a RAM-Resident feature you would have to plan before writing exactly which verses you will want to include. You then make an ASCII file containing these verses and ''cut and paste'' from that file to your article. In theory that sounds fine, in practice I find invariably there are several verses I want to reference that I did not anticipate needing. I must save my file, exit the word processor, open the bible program, make an ASCII file containing these additional verses, exit the bible program, start the word processor, open my article or sermon file, and finally ''cut and paste'' from the bible verse file I had just created. Sound complicated? Not really. Most could do it. Sound tedious, most definitely YES. Especially if you must repeat this process more than once.

Contrast that with a RAM-Resident program. I begin typing my sermon and want to add Romans 12:1,2. I press a ''hot-key'' that activates the bible program. I use it to specify a verse and when I return to the word processor those verses are magically inserted. Sound easy? It is. Painless. Much preferred. I personally find this feature invaluable. The drawbacks to it are that 1) it usually costs more money, 2) if you don't know specifically what verse you need and must search for phrases, it can take longer, OR 3) it takes more than a few seconds to switch from program to program, 4) it often takes up so much RAM all other RAM-resident programs have to be unloaded. The last four objections are being attacked by programmers now. I expect we will find soon that the ''RAM-Resident'' feature will be just as fast and very quick to change to, and use less RAM (or Extended Memory) in the very near future.

Currently Available Programs

In this section, I will list several programs that I have used. Some I have used quite extensively, others only enough to check out their ease of installation, documentation, search speed and printing capabilities.

If you haven't figured it out yet, there is no one program that I believe has all the features of my *Dream Bible Program.* That program would have *at least* four versions (NASB, KJV, RSV, NIV) in windows and synchronized, with the same verse highlighted in each version window. It would have a search facility allowing complex, nested AND, OR, NOT searches of phrases or words and be case sensitive. It must do all searches in a maximum of 5 seconds. It would highlight the word(s) or phrase(s) used in the search parameters, on screen and in printed form.

It would also be RAM-Resident with "instantaneous" hot-key transfer. It would allow for Greek-Hebrew word searches by the original word form. It should sell for under $50.00. Sound fantastic? By this time next year most of this should be possible. (Maybe not the cost; that will take a little longer as competition heats up).

Introducing

In this section I will survey some of the programs companies have sent for review. Neither the list nor the reviews themselves is exhaustive. This survey is meant to give you an idea of some of the features and limitations of each program.

If you are interested in more in-depth evaluations, I suggest you obtain *Bits, Bytes & Biblical Studies,* (John J. Hughes, Zondervan, 1987). Other sources of reviews are two periodicals, *Christian Computing* (POB 227, 209 E. Jasper, Versailles, MO 65084) and *Church Bytes* (562 Brightleaf Square #9, 905 West Main St., Durham, NC 27701).

Remember, *your* situation will dictate your needs and priorities. Although it seems that every month updates to existing programs and new programs are being introduced, this does not necessarily mean one should wait to buy. In many cases inexpensive updates are offered by the company when improvements are made. For most of us, when we examine our needs we will find the programs available today are already able to do everything we need from them.

New programs have arrived since my review for this report was complete. In the future, I will continue to evaluate these and report my findings.

The following programs have been tested over the past 10 months. They are listed here in alphabetical order.

CompuBible
NASSCO
PO Box 65600-222
Lubbock, TX 79464
(806) 866-4223

Available in KJV, NKJV, NIV, RSV, *(New American Bible NAB,* soon). $249.00 per version. *Strongs $199. Reference Bible Window* (RAM-Resident) $49.00 (upgrade). At present, NASSCO is the only company with *Strongs Concordance* capability that I have tested. Others are promising, NASSCO has delivered. Offers sophisticated search capabilities but is not all that fast in its searches (39 seconds to find 40 occurrences of the phrase "Son of God"). It first checks its index for the occurrences of "Son" and then "God." It then asks if you want an exact match for the phrase. If you answer no, you will find all verses that have "Son" and "Man" in it. If you say yes, it checks through its list for an exact match. It is one of the few that allows searches to be done according to the order of the words in a verse. (e.g., "David" and "Saul" in same verse with "David" preceding "Saul.") It also allows for case distinction.

CompuBible did not allow for underlining of search words in the printed output. The major limitation to this program is price.

All in all, it allows for sophisticated searches, and has features (*Strongs*, Outline mode) that others are only promising. It is not the fastest in the field in its searches, but respectable. For those with the money, not needing the fastest gun in town, and wanting many advanced features, *CompuBible* will please them.

GodSpeed
Intelligence Inc.
1321 Regal, #338
Richardson, TX 7580
(214) 669-1216

KJV, $100. NIV, $119. The program includes a RAM-Resident feature built-in. The company is now testing a *Strongs Concordance* module. It may be available by the time you read this. Introductory price is supposed to be $100.

This program is *fast*. I could search for the phrase "grace of our Lord Jesus Christ be with you" in less than 1.5 seconds! If you're just looking for speed, then it'll be hard to beat this one. But speed is important only when it is well directed. In *GodSpeed* there are a few limitations that will be mentioned. It should be noted that this is the only program I found that included a cross-reference section. They used the *Treasury of Scriptures*, by R.A. Torrey, to add these.

One search limitation is that specific phrases cannot automatically be found. In my search for "Holy Spirit", I found many verses where the two words "holy" and "spirit" occurred but not together. It could take a long time to do a phrase study using this.

There is no facility to list your verses out in a report format directly to the printer. To run a list, you would save the applicable verses to an ASCII file. You would then use the DOS copy command (COPY Report.txt prn) to print out your report. The other alternative would be to import the file into your word processor, format it there, then print it. Inability to make printouts is a major limitation in my opinion. (I am told an updated version now allows printout directly to printers).

Another limitation is the so-called documentation. It is marginal at best. It has no table of contents or index. I am again told that this is in the process of revision, but as many in computer applications realize, the "vapor-ware" syndrome is not limited to just software upgrades. Make sure that it is available NOW before committing your hard-earned shekels.

MegaWord
Paraclete Software
1000 14th St., Suite 425
Plano, TX 75074
(214) 578-8185

KJV, $79.95., NIV, $99.95. Includes RAM-Resident mode. 30-day trial. 20% restocking fee assessed if returned. The product description says this program is "TRULY A THIRD GENERATION SEARCH PROGRAM." Of course if you believed everything you read about computers and computer programs, we would need only 1/10th of the time to do 10 times as much work! Paraclete is not alone in their use of advertising liberties. Please be discerning enough to distinguish between advertising hype and usable program potential.

MegaWord does provide pull-down menus and quick searches, as quick as any other program tested. Like *CompuBible,* searches can be quite sophisticated. Wildcards, sequential order, case and proximity searches. Proximity searches allows user to search for search terms within a verse, paragraph, chapter or book. This would be valuable if one tried to find the *paragraphs, chapters,* or *books* where the search words occurred but not necessarily in the same verse.

I did find one limitation in the way the context of a verse is shown. In most programs, when a verse is located and you want to view the context, you press a key to see it. Not so with *MegaWord.* With it, you must have set, *before the search,* the search parameter to "paragraph." Unfortunately, then your entire search could be invalidated. If you are trying to find all verses that use the words "God" and "man" you don't want to have to wade through all the paragraphs that include those words.

I was not able to do the nested Boolean search (simple OR Fool*) AND (understand* OR wisdom OR wise OR knowledge). I personally wish I had this capability rather than the proximity search. A peculiarity was evident when I asked for a search to be limited to the New Testament alone; the program still searched from Genesis on, but only displayed those for the New Testament. Seems to me it would be better to have both the displayed and the search be subject to the same limitation.

Not only is the search sophisticated, the speed of search is *fast.* "Grace of our Lord Jesus Christ," "Faith AND (Lord Jesus Christ) required less than 1 second! Exact phrase matching does add time. When I asked for a specific phrase like "in the Lord" the search did take longer. It probably first finds the common verses that contain all words asked for individually, then it searches these verses for the exact match.

MegaWord also allows for trying out a full-working portion of the program (John) before deciding to accept all of it. If within 30 days you want to return it, they require you contact them for a return authorization and will also charge a 20% restocking fee.

QuickVerse Bible Concordance
Parsons Technology
375 Collins Rd., N.E.
Cedar Rapids, IA 52402
(800) 223-6925

KJV, $49., NIV, $59., RSV, $53.

If you are looking for the "price buster, blue-light special," this is it. For $49.00 you can have a computer concordance that is adequate. It isn't a speed demon, nor does it have all the bells and whistles, but if you want an entry-level program to get you started for very little outlay, this is it.

When I attempted to install it, I found the batch file installation process a bit confusing. It prompted me for "Disk with batch file." It would have been clearer if it asked for "Program Disk 1" as it was labeled. The installation process also skipped disk #2. I had to copy its contents (copy *.* c:) to get the program to run properly. After I did this, everything was fine. (The manufacturer assures me my problem was an isolated one.) But for those who are new to computers, these little unexplained "glitches" can prove to be frustrating.

In the search mode it does allow for wildcard searches and limits the scope of the search to certain sections, as do almost all programs. The biggest limitation to the program was that it did not allow for Boolean search parameters of any sort. Not even the most simple "And." As a result you could not do a search for all the verses that contain both "spirit" AND "water." It did allow for phrase searching but was not especially fast, depending on the phrase. "Son of God" took 1:45 to find all occurrences. But when asked for "Alpha and Omega," the search was instantaneous. When asked for a particular verse reference (e.g., Rom 12:1) this was also instantaneous.

The printer control enables the user to specify whether or not the search words will be bold or italic or not highlighted at all. A nice feature.

QuickVerse Bible Concordance is a great program for the budget minded. Although not possessing the newest frills, it does a good job of finding verses and phrases. But if you want sophisticated searches, don't look here.

Scripture Scribe, Scripture Scanner
Omega Software
PO Box 355
Round Rock, TX 78680-0355
(512) 255-9569

KJV, $99.95; NIV, NKJV, TLB, each, $109. *Scribe* RAM-Resident, $99.95.

This program is adequate and has to its credit, being one of the earliest programs out to offer a RAM-Resident mode. It actually has three modes—viewing text, a concordance mode for word or phrase searches and the word-processing mode which is a simple text editor.

In the windows mode you could display up to four versions of the scripture simultaneously. Searching can be done with Boolean AND's and OR's along with wildcards (*). The resulting list is then printed with references or with full text of the verses.

Although the capabilities are adequate, it is not the fastest in its search capabilities nor are its advanced features very sophisticated. It was one of the first programs commercially available, but now is showing its age. In addition, its RAM-resident mode is *extremely* slow, taking over 40 seconds to find just the *first* occurrence of "son of man." In todays world, that is painfully slow.

WordSearch
NAVPRESS
PO Box 6000
Colo Spgs, CO 80934
(800) 888-9898

KJV, NIV, $99. No-Risk, 30 day trial.

This program was marketed until recently by *WORDworks* in Austin, Texas. It only recently came under the wings of *NAVPRESS,* the publishing arm of the well-respected evangelical Christian organization, *The Navigators.* I hope other established publishers also begin promoting these new computer-based, bible programs.

A RAM-Resident *Bridge* add-on is in the beta-testing phase. By the time you read this, it may be available.

In the package, a Genesis version (NIV) is separate from the rest of the disks. The program itself is the full-featured one, but only covers Genesis. You are free to use it for 30 days, and if you decide not to keep it, you return the unopened packet containing the rest and they will refund your money. At that time when you install it, the rest of the books are added. (and if ordered the KJV, the NIV version is over-written.)

WordSearch sports an easy-to-understand menu-driven system for prescribing its search parameters. You "Add Verses"(OR), "Remove Verses"(not), "Keep Only Verses"(And). It also uses a unique "Memory" section that allows for easy, complex boolean searches. The documentation is clear and offers good examples of the kind of searches that can be made. In fact, the example used earlier regarding fools becoming wise came from their documentation. I appreciate this kind of "learn by example" documentation when I am first learning the principle behind a procedure.

This program is one of the few that permits underlining of the search words used in compiling a list of verses. It uses another unique device to embed comments in between lists of verses to allow for customizing lists. You, for instance, could type in several lines of introduction or a heading to your list. Then, when you copy this off for your class, it looks much more professional. I did have one problem in using the program. A series of the programs had bad indices for certain words (beginning with the letter "S"), so when I tried to find "Sarah" it locked up. I called the company and they

were aware of the problem. A replacement disk was quickly sent and I have had no further problems.

The search engine is quick, taking only 13.8 seconds to find 39 occurrences of "Son of God." It took only 2.6 to find 10 verses containing "grace of our Lord Jesus Christ."!

It is a sound program with better-than-average formatting for printed reports. Since it is backed by a major publisher, you will probably find it supported for years to come. With some smaller companies this may not be the case. They are negotiating for further versions and a *Strong's* module.

So What's Next?

Now that you have come to the end of this review, you may ask yourself which program *should* I purchase? I don't believe at the present time one program is the hands-down winner in all categories.

As in determining any software a person buys, you must define *your own needs.* If you do not have clearly defined in your mind what you want to do with it, you stand a good chance of purchasing something that will not do everything you want, or, paying extra money for features you will never use.

I suggest you determine which features offered are the most important to you, then select form these products that offer that feature. Keep in mind that "higher price" does not necessarily equate into "better program."

If you are still hesitant, because you haven't even had a chance to use any program, take advantage of the low-cost (sometimes free) demo versions. They are usually full-functioning with the only limitation that they include only a portion of the scriptures rather than the entire Bible.

The study of God's Word is crucial to our ministries. May our study and presentation of the Word of Life be accurate and alive, characterized by the excellence due it!

If you have further questions, feel free to contact Chaplain, Major, Rick Hum at the USAF Chaplain Service Resource Board, Maxwell AFB, AL (AV 875-2821).

The opinions expressed in this article are solely those of the author and do not promulgate official policies or opinions of the Chief of Air Force Chaplains or the Department of the Air Force. Further, no endorsement of any commercial product is implied.

U.S. Postal Service

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

Required by 39 U.S.C. 3685)

1A. TITLE OF PUBLICATION	1B. PUBLICATION NO.	2. DATE OF FILING
MILITARY CHAPLAINS' REVIEW	0 3 6 0 9 6 9 3	1 Oct 1989
3. FREQUENCY OF ISSUE	3A. NO. OF ISSUES PUBLISHED ANNUALLY	3B. ANNUAL SUBSCRIPTION PRICE
QUARTERLY (every three months)	4	none

4. COMPLETE MAILING ADDRESS OF KNOWN OFFICE OF PUBLICATION *(Street, City, County, State and ZIP+4 Code) (Not printers)*
US ARMY CHAPLAINCY SERVICES SUPPORT AGENCY, RIDDELL BUILDING, SUITE 401
1730 K STREET, N.W., WASHINGTON, D.C. 20006-3868

5. COMPLETE MAILING ADDRESS OF THE HEADQUARTERS OF GENERAL BUSINESS OFFICES OF THE PUBLISHER *(Not printer)*
same as item #4

6. FULL NAMES AND COMPLETE MAILING ADDRESS OF PUBLISHER, EDITOR, AND MANAGING EDITOR *(This item MUST NOT be blank)*

PUBLISHER *(Name and Complete Mailing Address)*
Chaplain (Colonel) Herman Keizer, Jr.
1730 K Street, N.W., Suite 401, Washington, D.C. 20006-3868

EDITOR *(Name and Complete Mailing Address)*
Chaplain (Major) Granville E. Tyson
1730 K Street, N.W., Suite 401, Washington, D.C. 20006-3868

MANAGING EDITOR *(Name and Complete Mailing Address)*
Chaplain (Major) Granville E. Tyson
1730 K Street, N.W., Suite 401, Washington, D.C. 20006-3868

7. OWNER *(If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given. If the publication is published by a nonprofit organization, its name and address must be stated.) (Item must be completed.)*

FULL NAME	COMPLETE MAILING ADDRESS
US Army Chaplaincy Services Support Agency	1730 K Street, N.W., Suite 401, Washington, DC 20006-3868

8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES *(If there are none, so state)*

FULL NAME	COMPLETE MAILING ADDRESS
None	
This is an official Army publication.	
No share holders.	

9. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES *(Section 423.12 DMM only)*
The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes *(Check one)*

(1) [X] HAS NOT CHANGED DURING PRECEDING 12 MONTHS
(2) [ ] HAS CHANGED DURING PRECEDING 12 MONTHS
(If changed, publisher must submit explanation of change with this statement.)

10. EXTENT AND NATURE OF CIRCULATION *(See instructions on reverse side)*	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
A. TOTAL NO. COPIES *(Net Press Run)*	6090	5980
B. PAID AND/OR REQUESTED CIRCULATION 1. Sales through dealers and carriers, street vendors and counter sales	none	none
2. Mail Subscription *(Paid and/or requested)*	none	none
C. TOTAL PAID AND/OR REQUESTED CIRCULATION *(Sum of 10B1 and 10B2)*	none	none
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES	5890	5780
E. TOTAL DISTRIBUTION *(Sum of C and D)*	5890	5780
F. COPIES NOT DISTRIBUTED 1. Office use, left over, unaccounted, spoiled after printing	200	200
2. Return from News Agents	none	none
G. TOTAL *(Sum of E, F1 and 2—should equal net press run shown in A)*	6090	5980

11. I certify that the statements made by me above are correct and complete

SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER
Granville E. Tyson CH(MAJ) USA

PS Form 3526, July 1984 *(See instruction on reverse)*

(USPS 590–430)
US ARMY CHAPLAINCY
SERVICES SUPPORT AGENCY
1730 K STREET NW
WASHINGTON, DC 20006–3868

OFFICIAL BUSINESS
PENALTY FOR PRIVATE USE
$300

SECOND CLASS MAIL
POSTAGE AND FEES PAID BY
USA CHAPLAINCY SERVICES SUPPORT
AGENCY
(USPS 590–430)